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Official Publication of
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of RELIGIOUS EDUCATION



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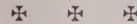


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THE INTERNATIONAL COUNCIL OF
RELIGIOUS EDUCATION



PUBLISHED MONTHLY, EXCEPT AUGUST,
BY THE INTERNATIONAL COUNCIL OF RELIGIOUS
EDUCATION, Publication Office,
450 Ahnapp Street, Menasha, Wisconsin.
Editorial Office, 203 North Wabash
Avenue, Chicago, Illinois. Entered as
second-class matter January 6, 1932, at
the post office at Mount Morris, Ill.,
under the Act of March 3, 1879. Ap-
plication is pending for transfer of sec-
ond class entry to Menasha, Wis. Ac-
ceptance for mailing at special rate of
postage provided for in Section 412,
Act of February 28, 1935, authorized
January 6, 1932. Subscription rates:
One year, \$1.25. Three subscriptions in
one order, \$1.00 each. Clubs of five or
more copies to one address, 90 cents each.
Single copy, 15 cents. Same rates to
foreign countries.

International Journal of Religious Education



VOL. XII

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Hans Lietzmann

JESUS AND NICODEMUS

Century Photos

JESUS answered and said unto Nicodemus, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life."

—JOHN 3:12-15

A Significant Meeting

THIS is the time of the year when it is difficult to secure that last needed editorial for these pages of the *Journal*: the members of the Board of Editors are all so busy getting ready for the Annual Meetings of the International Council that editorials are far removed from their minds. So, why not write this last necessary one on the cause of the difficulty of securing one: namely, those Annual Meetings themselves?

Even during the years of the depression these meetings have brought together each year about six hundred professional leaders of religious education from the United States and Canada. This is not a general convention in the usual sense. There are no meetings planned for lay workers in the church schools; they are taken care of in other ways. Any gathering that brings together so many men and women who are giving their full life service to Christian education must mean something to them and to the movement.

It is noteworthy that all these people come at the expense of their own agencies or at their own. The International Council has no funds from which to subsidize attendance. The expenses of the Council staff and of about ten other people each year are paid by the Council, but that is all. In most cases, the various organizations provide the expenses of their staff members at these meetings. It is their testimony, even when financial conditions are difficult, that their own work gains too much from this interdenominational fellowship and service for them to miss out on a representative attendance.

The interdenominational character of these gatherings reflects the way in which Christian education is a widespread movement. While it recognizes and builds upon the autonomy and independence of separate agencies, it also provides for those many common elements and areas of common action that belong to all.

These meetings are increasingly having a profound and far-reaching effect upon the total program of all agencies. In principles and methods, in the choice of general direction, in cooperative action, in specific united programs, and in other ways, the movement as a whole is influenced deeply by the Annual Meetings of the Council each February.

Motor Massacre of Youth

BETWEEN January 1, 1932 and January 1, 1934, the death rate by automobile accident for youth between the ages of fifteen and twenty-nine rose one hundred and thirty per cent. The age group from ten to thirteen years increased its rate only three per cent, and fatalities of children between the ages of five and nine dropped twenty-five per cent. Fatalities among youth of college age have increased one hundred fifty-seven per cent. These percentages have been given in the official organ of the Chicago Motor Club.

It would seem from these figures that parents and leaders of the later teen-age group should make some sort of

special effort to see that those youth with whom they are in contact come under the influence of the many national safety campaigns being waged.

One of the best ways to influence others in any area of experience is by the example of one's own life. That may be one place to start in this matter of influencing youth in respect to what they do while sitting behind the wheel of a high-powered car. Certainly it could not be expected that the making of laws would have much effect at this point. Parents and adult leaders of youth must somehow inculcate in these young people with whom they have contact a desire to act as wisely as possible at all times and always to have in mind a concern for the well being of others.

Coordinating the Church

THE breakdown in moral standards, the increase in crime and juvenile delinquency has challenged the churches, public schools, and numerous character building agencies. The failure of these institutions of society effectively to reach millions of children, youth, and adults has created a new spirit of humility and critical self-evaluation among their leaders. The proud claims to superior ability to meet the major character education needs by school, church, and social agencies are yielding to the conviction that the task is too complex for any one group or institution. It is increasingly apparent that the isolated activities of unrelated agencies cannot meet the character development needs of individuals and groups. Duplication and often competition exist among the very agencies interested in the personality growth of the same persons. Because of the lack of planning, confusion of mind and conflict of loyalties often arise among persons of greatest ability. Often those who greatly need the activities offered by these same agencies are totally neglected.

There is emerging in a number of communities an organized effort to study community needs and to coordinate the program building of the various agencies. Representatives of courts, welfare departments, social and character building agencies, public schools, and churches meet regularly to coordinate their program building. Attention is given to the needs of individuals and groups. Surveys and spot maps are prepared. The combined resources and experience of all these forces are coordinated to meet the recognized needs of the community. Each agency assumes definite responsibility for specific functions in relationship to the total community program.

This coordinating movement demands a critical study and self evaluation on the part of the church. The government or community has assumed many of the responsibilities formerly assigned to the church. In view of these changes, what is the contribution of the church in relationship to the various agencies? What is the function of religion in character growth, and how may this contribution be made available as an integral part of the total character building experiences of home, school, and community?

The church clearly has the definite responsibility of understanding and appreciating the spiritual idealism and religious elements which characterize many of the character building agencies. These elements should be encouraged and officially recognized as the natural outcome of the social teachings of religion. The church must also provide those specifically Christian experiences which interpret, enrich, and change life and give meaning and significance to all learning. This unique contribution of religion must be definitely related to the total experience of the children and youth in a coordinated, community, character building program.

Will the church meet the challenge of losing itself in the life of the community in order that individuals and groups may find the more abundant life of the Christ?

Militarism in News Reels

MOST Christian people who seek world peace and international goodwill organize to boycott certain popular news reels? The authors of such are seemingly inviting such a move by their militaristic propaganda. Seldom is a news reel shown which does not carry its share of militarism through marching soldiers, warships, submarines, bombing planes, or sham battles. This is continuous. Just as Congress is subjected to the powerful munitions lobbies on the eve of considering the huge army and navy appropriation bills, the news reels seem to be planned to whip up public sympathy in popular support. The National Council for Prevention of War reports on some of these as follows:

"First, the commentator speaks on the necessity of building our air defenses. As a group of French airplanes is shown, he remarks that France has changed her 'watch on the Rhine' to the air because—(and the scene shifts to Germany, with a glimpse of Hitler and Goering inspecting the German air fleet)—Hitler is seeking air supremacy of the world. Then the action moves to Italy, where Mussolini is shown reviewing hundreds of airplanes. The voice . . . states that Italy's planes are being used in Ethiopia (and this is the cue for more scenes of Italian planes flying).

Next in this panorama is King George at the Royal Air-drome in England reviewing the British air forces. (It is said) that England will build plane for plane with any nation in the world. Then comes the United States, with shots of various types of naval vessels and airplanes.

"The purpose of the foregoing scenes and dialog has been to set the stage for the appearance of the General in charge of the Army Air Corps. He relates how badly we need air defenses—how they must be built, et cetera. The General goes on to say (as we see a map of the United States with Langley Field on the East Coast and stretching up to the air fields on the Pacific) that our present air defenses in five hours can cover the whole Atlantic Coast from Maine to Florida—and the Pacific from Alaska to the southernmost tip of California, and westward to the Hawaiian Islands! And yet the General wants *more* planes. He says that the air is becoming the first line of defense and that in this next session of Congress his department will press for even greater appropriations for building up the air fleet."

Another news reel "takes up the war cry with 'General ——— says U. S. Air Corps is N.G.' Following this title, the General delivers an address drenched in war-inciting and terror-filling (were it not slightly comical because of its lack of logic) propaganda. He starts out with the statement—not even modified with an 'I think' or 'In my opinion'—'Our next war will come with an Asiatic power: Japan.' This is his introduction to a tirade on the danger besetting our country because of our lack of 'air preparedness.' Particularly does he stress the need of 'adequate' defense in Alaska. Give the General credit for one thing—he minces no words! He coolly announces with what particular country our next war will be."

Leaders in religious education would agree with the conclusion that such views are not a true reflection of public sentiment and that it does not bear out our country's "Good Neighbor" policy regarding other nations. Letters of protest by lovers of peace to local theaters and to the makers of such films would help to call attention to the Christian point of view.

Lord, May I Be a Good Workman

A CHRISTIAN TEACHER'S PRAYER

THOU hast made me a Workman.

I am an Artificer of Things, of Ideas, of Words, of Plans, of Persons.

Whoever I am or wherever my lot is cast, my hands, my mind, and my standards of creative labor must stamp themselves upon my world.

O Thou eternal God, always at work upon this Universe of Thine, I come unto Thee in awe and contrition at the thought of my unity with Thee in making things ever new.

Sharpen my sense of value.

Make me aware of the meaning of line, and color, and form.

Give me an ideal of perfection.

Teach me—slowly if my soul can bear only slow growth, quickly if my spiritual courage can bear it

—but, O God, teach me that in Thy universal plan there is a way of doing everything that is divinely right.

Throw me out from my present contentment onto the road to discover what that right way is.

And then wilt Thou enable me to shape every stroke of mind and will and hand according to the austere standard of that Way of Thine.

Save me from the degrading satisfaction that I have done things well enough.

Allure and transform me by the thought that before the eternal rightness of Thy Way our performance is never good enough.

So may I learn well my own first lesson as a Christian teacher.

—P.R.H.

"Fountains in the Desert"

The Seventh of a Series of Articles on Personal Spiritual Development

I WAS born in a home where religion was the chief interest. My mother and father had come from a primitive Methodist church of England. But their families had belonged to the established church. They united with a small branch of Methodism in this country, and my religious childhood and adolescence were spent in an atmosphere of revivalism. This was rather repugnant to my soul, but it was the only form of religious expression which I knew. And yet, religion in our home was of a very quiet and, I think, spiritual nature. My earliest recollection is of mother teaching me to read the letters of a chart of Scripture verses over which were the large letters, "Holiness unto the Lord." Sunday evenings when my father, a local preacher, was away, mother read to us "Touching Incidents and Remarkable Answers to Prayer." These stories, supposed to be rooted in life, were often harrowing to the soul of a child; and I think now they must have had apocryphal accretions, but my mother believed them with the unquestioning faith of the devotee.

Eternal punishment was more prominent in the teaching I knew in adolescence than was the love of God. I do not doubt that the battle I have had with fear in many subtle forms throughout life is in no small part the consequence of the exposure of a sensitive young mind to the lurid lights of Hell and the furious flashings of the Judgment Day. One distinctive memory is that of one autumn evening when, galloping upon my pony with a number of my schoolmates, one of them shouted, "Look at the sun! It's all red." We turned and looked through the haze of an Indian Summer at a glorious sunset. The other lads watched it a moment and then galloped, laughing and shouting, through the fast gathering dusk. But I sat alone and trembled. I know my face must have been pale for I was shaken to the depths. I could think of nothing but the words of the preacher on the night before: "The sun shall be turned to blood before the great and notable day of the Lord." I think perhaps my violent reaction against extreme premillennialism goes back to such emotional experiences.

Later on in school I went through a rather cataclysmic conversion experience. Here the challenge was that of escape from punishment, but also it was the consecration of life to the service of mankind. Out of the experience came a certain buoyancy of soul and integrity of inner life which perhaps has never been wholly lost. For some time after that experience life seemed filled with song. I had expected to be a lawyer. Though I was only sixteen I had begun to look into Blackstone, and a judge of the state Supreme Court, who was interested in me, was helping me to plan a course of study. I can recall the place—I think I could go back to the spot—where, walking through the streets of a tiny town and phantasying about myself as a lawyer I stopped and seemed to hear a voice saying, "If you ever really surrender to Christ you will be a minister." At that time that seemed unquestionable evidence of the Divine Will.

For a long time I sought the "second blessing" honestly and earnestly. I heard testimonies of the "sanctified," some triumphant and some fiercely dogmatic. But though I had

a good many emotional experiences and some which involved real volitional discipline, I never found "the second work of grace." And I began to suspect that so far as many of those who testified to the experience were concerned (though not all), I was simply more sensitively honest than were they. I think I have always been afflicted with the passion for what today we would call "reality."

From early years I have had my intellectual difficulties with religious faith. Some things that I had been taught as the soundest orthodoxy became impossible of belief. This, not so much through reasoned argument as through the intuitions of my own mind. I just could not believe in the damnation of beautiful souls because they happened to hold a unitarianistic theology, or indeed because they had little or no theology. Religion became to me more and more a matter of poetical and artistic approach. I gave freer and more intelligent reign to the inherent mysticism of my nature. And while Christ has always been at the center of my own religious thought and aspiration, he has not been a Christ who could be shut within definitions.

During the period of philosophical readjustment, I went through what is called a "nervous breakdown." I had just given up the ministry because I thought I could not honestly stay in it and had joined the faculty of a very liberal college. Probably the breakdown came not from over-work but from inner tension. Then came two years of poverty and uncertainty, living in a shack on a tiny farm, existing on fifteen dollars a month, and having a wife and two babies to support. These years with their moral and intellectual experience I now know were my fullest preparation for the ministry. Alternating hope and despair; melancholy; wondering if, after all, my old Methodist God was not wreaking vengeance upon me; discovering the kindness of some of the humble Christians whose fellowship I had left; learning a little more of the meaning and mystery of prayer—all these were part of the experience of those two bleak, but now bright, years.

In the college to which I returned for further study during my struggle for intellectual freedom, I came under the influence of two great and understanding teachers. One of them, knowing something of my battle and the background from which I had come, introduced me to the writings of Sir George Adam Smith. To me they were like fountains in the desert. Here was a type of biblical thinking that was rooted in life. My horizons widened. I had always wanted to believe and always wanted to preach. Here was a point of view and a method of study for which I had been vainly feeling. Acquaintance with George Adam Smith and his gospel, particularly Isaiah and the minor prophets, marked a milestone in my spiritual pilgrimage.

About this time also I came under the influence of a great preacher. He helped me to further adjustments in my thought and also gave me faith to believe that a man could be free in his thinking and yet be an honest Christian minister. He induced me to take a little village church while I was recovering my health, and urged me to study further

(Continued on page 34)

Christian Unity Is Not Enough

By MOSSIE ALLMAN WYKER*

CHURCH unity is not enough! In certain communities the churches have united in building a local program. They have pooled their resources, secured the services of trained leaders, allocated leadership responsibility to capable persons from all denominations, strengthened their missionary program, united their efforts in every way, and, even then, church unity has not been enough.

There are leaders today who have faced the tremendous task of adequately directing and affecting the lives of people who live within the community. They are recognizing the fact that the church cannot do it alone. When we compare the time spent by children and young people in the home, school, clubs, and other agencies with that spent in church activities we see how inadequate it is. If all Protestant forces united in order to cooperate in a religious way and they, in turn, joined hands with our Catholic and Jewish friends—even then, it would not be enough.

Leaders in a rural-industrial community in northeastern Ohio recognized these facts and tried to face them. The churches in the village united, and secured a resident minister. An intensive program is being carried on. Along with the usual church procedure, a leadership training school is held each fall. There is a folk school for farm boys in January, and a pastor's class for church membership in the spring. The summer religious education program includes a vacation church school for children up to twelve years of age, camp conferences at the Community Camp for a junior high school group, two high school groups, an older young people's group, and a camp for home-makers. The church feels a responsibility for the social and recreational life of the people.

The school and the church work hand in hand. The public school superintendent and the minister confer in plans and cooperate in activities. The public school teachers assist in the church program and church leaders are interested in the school.

A year ago, leaders from these character building agencies in the community were called together. Those present were: the ministers, the church school superintendents, the public school superintendent, the president of the Board of Education, the president of the P.T.A., officers from the Farm Bureau and the Lodge, Boy and Girl Scout leaders, and the township trustees. Every agency that touched the life of children and young people was represented.

These leaders surveyed their own organizations, listing assets and liabilities in their programs. They found definite community needs not being met, and discovered duplication and overlapping in programs and activities.

Since that time, they have met once a month to continue their study of community problems and have tried to find methods of solving them in a cooperative way such as they could not have done alone.

A community calendar was published during the school year in order to avoid conflict in dates. When the school has something planned for a certain evening, the church does not schedule a program for that night; Tuesday evening is left an open date for the Lodge; the school does not plan

an activity the night the church choir meets for its rehearsals; the church leaves the night open on its calendar when the school basket ball games are held in the community. During Holy Week no social meetings are planned by any agency and the church is open each evening for special services.

For three years a Standard Church Leadership Training School has been held. This year the dean of the school suggested to members of the Council that the plan be changed and a community school be held under the guidance of the age-group committees of the Council. The plan was adopted.

The chairman of the young people's committee, who is trained in young people's work, will lead a discussion group two hours a week for five weeks. Into this group will be called the superintendent and teachers of the young people's division of the church school, the high school teachers, Boy and Girl Scout leaders, parents of this age group, and so forth. Together they will discuss the young people of the community, making an analysis of programs and discovering needs, problems, duplication, and overlapping in the present set-up, and will seek to find ways in which they may more adequately meet the needs of the young people of the community.

A trained leader has been secured to lead a similar group of children's workers.

In the adult section there will be three classes: (1) a class on "Better Buymanship," trying to understand more of the Consumer-Producer problem, and how to buy more intelligently; (2) a class in English for foreign people of the community; (3) a Leisure-Time Class for Men, including a brief discussion on the value of using leisure time more effectively, followed by a laboratory period in the making and creating of materials such as marble games, equipment for archery, cabinet making, and so forth.

The Council is also planning a community "Home-Coming" Festival to be held next fall, all character building agencies cooperating.

During the past summer, the children's committee of the Council planned and held, one afternoon a week at the parish house, a story hour for children of the community.

During the winter months, the President of the P.T.A. taught an English class for foreign mothers of the community. This class grew out of a meeting of the Council when it was discovered that there were fine foreign mothers in the community, whose children were high school graduates, who could not themselves speak English.

The summer camps, held under church leadership, included Catholic as well as Protestant young people.

This attempt at community correlation and planning is in its infancy but leaders feel that such a process has infinite value. A representative from the Ohio State-National Commission often attends the monthly meeting of the Community Council, studying its procedure and serving in an advisory capacity.

If needs are met, if the lives of individuals are to be changed, and these same individuals allowed the privilege of living in a more cooperative society, it will take the combined efforts of *all* character building agencies within the community. Church unity is not enough!

* North Jackson, Ohio.

Putting the New Member to Work

By LIN D. CARTWRIGHT*

SINCE the earliest days of Christianity the church has faced the problem of putting the new member to work. In Paul's first letter to the young Thessalonian church, he warns them to "keep a check upon the loafers" (Moffatt translation), and to this day no minister faces a greater problem in his work.

It is a serious matter for two reasons. First, the church is primarily a service institution and claims a right to survive in testing times like these only because it meets a legitimate need in human society. The church serves only as its individual members serve. I often ask myself, "Where is my church, say on Monday afternoon at 3 o'clock?" It is as alive and real as it was on Sunday morning at the hour of worship, but now it is scattered perhaps in a thousand different places—in the school, in the office, on the farm, at the factory, in the home—wherever my members happen to be at that particular time of the day. The church is not housed in a building, but lives in the hearts and experiences of the members who belong to it. If those members are not working, the church is not working; and if the church is not working, it ceases to have any vital place in the life of the day.

Then, again, the growth and development of the new member of the church depends upon whether he engages in Christian service. Our newer emphasis in religious education stresses the fact that Christian personality grows by the meaningful experiences through which the person goes. We become Christian by engaging in Christian enterprises and by doing Christian things. Loafing church members shrivel and die because the activities by means of which they grow and develop are left out of their experience. Conversion may take place in a moment of time, but the process by which we become mature Christians must continue through long years of work and service. By all means, new members, both for the sake of the church and their own spiritual growth and welfare, must be put to work.

A young man expressed to me, not long ago, a very keen disappointment in his experience following his conversion and entrance into the church. It had meant everything to him and he was ambitious to be set to work at some worthy task, but no one in the church seemed to take the matter seriously. No one approached him and he drifted along, gaining at last the withering impression that perhaps, after all, the cause to which he had devoted himself was not so important as he had been led to believe.

* Minister, First Christian Church, Chattanooga, Tennessee, and author of *Evangelism for Today* (Bethany Press).



Methodist Print

THE PASTOR INTERVIEWS A NEW CHURCH MEMBER

Perhaps before we go further we ought to ask: What is church work? What do we mean by setting the new member to work? Is it serving on a committee, selling tickets for a concert, cooking the supper at the church, sewing for the orphans? There is no doubt but that we need to broaden our conception of the opportunities which face the new member as he takes upon himself the obligations of doing church work. We have suffered greatly in our American Christianity with what I have sometimes called "committeeitis." Many think if they are not on some committee, they are thereby robbed of the chance of doing church work. I recall hearing the minister of a large church say once that upon investigation he had found that out of a total membership of two thousand six hundred he could find only about six hundred who were definitely engaged in the work of the church. He meant by this that there were only about six hundred definitely assigned tasks connected with the organization of his church. We ought to raise the question whether it is probable that the remaining two thousand were altogether idle and were in no way attempting to incarnate in their lives the Christian spirit in their relations with their fellows in the home or factory or business. I plead for the inclusion, in the program of "church work," of the countless, nameless bits of service done by the individual Christian every day, as well as the service rendered through the organizational avenues of the church as a corporate body. Perhaps the Boy Scouts approach what I mean when they insist upon doing a good turn every day. They are doing Scout work but they are not on a designated committee. There are thousands of opportunities for service lying before every Christian which by no stretch of imagination could be turned over to a committee. The new member must be shown these opportunities and trained to react to them helpfully as a part of his normal church work.

Every new member ought to be interviewed by the pastor within a short time following his entrance into the church. This interview ought to be unhurried and held, if possible, in the office of the church. He should be told about the plan

of organization of the congregation, how its committees function, what they are for, and what the total program of the church comprises. The financial plans should be made clear, and regular and special enterprises of the service outreach of the church should be explained. Above all, the new member should be impressed in this conference with the fact that every member of the church is expected to engage in some definite service within its organizational life. If possible, out of the conference some definite task should be assigned, with the fullest understanding of its obligations and responsibilities made clear. The pastor should find out what the new member's special interests or abilities may be, and what he would most likely be fitted to do. Care must be taken not to make up trifling tasks about the church merely for the sake of having something for the member to do. If he is assigned to a committee, care should be taken that the committee is alive and functioning lest he be trained from the beginning to take a careless and listless attitude toward the work of his church.

This conference affords an opportunity to emphasize the importance of a Christian attitude toward the church and to point out that the most "magnificent obsession" is to serve the Lord humbly with no thought of earthly reward or public recognition. Pastors often spoil their congregations, with the finest intentions, by insisting that every person from the

janitor up must have his name mentioned publicly for every trifling service he renders. One must, of course, cultivate the grace of appreciation throughout the congregation, yet our members often need the excellent discipline which may come from being assigned to a corner where the spotlight never shines.

Some pastors give to the new member, as he is received into the church, a leaflet containing information about the church, its history, its characteristic beliefs, its method of finance, and other information of interest and profit to one desiring to become better acquainted with the work. Such a leaflet should contain a list of the more definite service opportunities which the church affords, printed in such a form that the various items could be checked. Attention should be called to the page of listed activities and he should be urged to mark those in which he is most interested. It is well to impress upon the new member the fact that the church expects every member to render some sort of service in the name of the Christ and his church. This suggestion is heard not only by the new communicant, but also through repetition week after week the whole congregation becomes imbued with the duty of service. When such a leaflet is given at the time of the public reception, it may well be the basis of the interview which we have mentioned above, which is usually arranged for the next week. (*Continued on page 14*)

When Shall We Meet?

How One Rural Church Solves a Leadership Training Problem

By LOREN C. RAPIER*

THAT was our problem, there were not enough days in the week nor hours in the day. Consequently our church school found its training program seriously hindered.

Ours is a small farming community, the same persons do about all the different things that are to be done—there isn't anyone else to do them. Our workers are, for the most part, busy farmers, with a sprinkling of business and professional men. When the weather is good, the farmers often work in the field until dark; when the weather is bad, so are the roads. Regardless of weather, the other group is perpetually hurried, rushing from business to social engagements constantly. Anything like a regular training program seemed impossible. We could not meet on Monday because of this or on Tuesday because of that, and on Wednesday it was something else. A Sunday afternoon class did not get the farmers home in time to get the chores done and back to the evening worship service, and often the other group did not return from the dinner, the drive in the country, or the golf course in time for the class. Our position seemed hopeless until we found a happy solution. Our plan may work in other places as well as it works for us. Here it is.

Three groups were formed. Group number one was made up of half of the teachers and officers of the school and half of the substitute teachers and officers. Group number two consisted of the other half of the teachers and officers both regular and substitute. The third group was formed by selecting persons from each younger adult class.

The program began by group number one meeting as

a study class at the regular church school study hour on Sunday morning. Group number two manned the school. This continued for twelve weeks. During these twelve weeks, group number one completed course number two of the old Standard Curriculum. At the end of this period, group number two began the course and the first group went to the school jobs. Following this twelve-week period, group number three became the study class, group number two took up the work of the school, group number one rested. The second time around, group number two rested and the third time group number three rested.

Any difficulties arising from this breaking into the class program by changing teachers every twelve weeks may be avoided if both the regular and the substitute teachers will plan their work, so far as aims, projects, materials, and so forth are concerned, in twelve-week units. Or, by planning together, one may without difficulty carry on a unit of work begun by the other.

No small part of the value of the program is to be found in the training of two instructors for these classes. These laymen and the pastor make an instructor staff sufficiently large to cover two years of training before any instructor finds it necessary to prepare a new course. Each teaches his twelve-week course three times and then has two, thirty-six-week periods in which to get ready for another course.

This plan, if continued, will enable each teacher and officer, each substitute teacher and officer, and the reserve teachers and officers of group three to complete three courses every two years. It solves the problem of time; it rapidly increases the efficiency of the teaching and administering staff.

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Interpreting Easter to Modern Youth

By HORNELL HART*

MODERN young people must make their own choice between the alternatives offered by this Easter day. Some will accept the "eat, drink, and be merry, for tomorrow we die" philosophy. Some will become cynical materialists. Some will give up the problem of a future life, and throw their energies instead into a high and heroic effort to make this earthly world more fit to live in, with brotherhood and beauty. Some will find comfort and inspiration in the Bible promises of immortality. Some will be strengthened and led forward by the findings of psychical research. Let them make their choice freely. But let them make it open-mindedly, in the light of all the available facts, and in the spirit of devotion to the truth. The church has a unique opportunity, through the pulpit, the class and discussion group, and personal fellowship, in interpreting the Easter message to young people.

Belief in the resurrection and in life beyond death has been growing faint in recent years. This fading of faith is not a new thing in the world. Long before the time of Jesus, the Old Testament philosopher who wrote Ecclesiastes expressed thus a skepticism which was already ancient:

The living know that they shall die: but the dead know not anything. . . . Eat thy bread with joy, and drink thy wine with a merry heart. . . . Live joyfully all the days of thy vanity; . . . for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. (Ecclesiastes 9:5-10)

The book of Ecclesiastes was written about 200 B.C. But this same "eat, drink, and be merry" philosophy was already hundreds of years old. The Egyptian pyramids had been built, nearly three thousand years earlier, as fortress-tombs, in which the Pharaohs expected to protect their bodies for eternal life beyond death. But, after a few centuries, these neglected tombs were eloquent of the futility of stone sepulchers to provide immortality. About 2000 B.C. the "Song of the Harper" was written on papyrus, railing at the builders of the pyramids and at their hopes of a life to come. No one had come back, he said, to tell of any blessedness beyond death. The thing to do, therefore, was to follow one's desires here on earth, ere the day of lamentation should come, when one should enter the tomb, silent-hearted and unhearing.

This same philosophy has broken out again and again in the world's history. About 1100 A.D., Omar Khayyam's "Rubaiyat" recommended giving up hope for "the Prophet's paradise to come," and that one seek happiness rather in "a jug of wine, a book of verse," and a lady friend. Again, in the New World, twenty years before Columbus discovered it, an Aztec poet-philosopher pointed out that "the caverns of earth are filled with pestilential dust which once was the bones, the flesh, the bodies of great ones who sat upon thrones," and that their glories had passed like smoke. A review of these attitudes would be informing and helpful to young people.

Today, this same sort of skepticism is wide spread. It is being expressed in current vernacular somewhat as follows: "Life is short and youth is fleeting. Get your fun while you

can—you're going to be a long time dead!" The renewed spread of this disbelief is one reason for the headlong materialism, the callous exploitation, and the ruthless military aggression of our age. But the individuals who adopt this view of life and start in recklessly to reap life's thrills, regardless of consequence to themselves and others, encounter bitter disillusionment. Loss of friends, loss of ideals, cynicism, divorce, disappearance of the zest and worth-whileness of life, sometimes suicide, and more often a bitter decline from life's prime are apt to be the results. Such choices as these should be seriously analyzed by church young people.

Even if death were the blank end of all individual consciousness, there is a far nobler and more satisfying reaction than the sensuality, the selfishness, and the cynicism which are so prevalent among skeptics. Many young idealists, finding the hope of heaven fading, have turned instead to the task of building a better world here and now. Early Christianity suffered from other-worldliness. The expectation of an early second coming of Christ diverted the attention of many from the tasks of building a brotherly world here on earth. But in our day the tide of Christian idealism is setting in the opposite direction. Uncertain of life beyond death, many religious leaders are focusing their attention and bending their energies toward the achievement of economic justice, of wider and richer opportunities for the underprivileged, of international cooperation, and of a civilization based upon service rather than upon greed. To such idealists, the symbolism of Easter may take on a new significance. This festival of springtime, when new life is coursing up out of the earth into living things to bring new beauty and new fruitfulness into the world, may be envisioned as a call to the upspringing of brotherhood, of peace, of shared abundance, and of quickened life in the world. Young people in the church will find in the United Youth Movement, "Christian Youth Building a New World," a unique expression of this emphasis upon present-day problems.

Without surrendering anything of this awakened social vision, the open-minded youth of today may well, at this Easter season, challenge anew the hasty assumptions of materialistic infidels. Mechanistic psychologists have accepted too uncritically the dogma that consciousness cannot exist apart from a physical body. Modern science has probed so far that matter has disappeared. Eddington, one of the world's greatest experts in this field, tells us that we have no direct knowledge whatever of matter. The only thing we know directly is consciousness—"mind-stuff." Materialism has broken down as an ultimate explanation of reality. Moreover, Alexis Carrel, one of the most famous physiologists in the world, in his recent book, *Man the Unknown*, states that human minds can communicate with one another by telepathy, without using the material senses. This fact indicates that the brain may be merely the instrument of consciousness. Though the instrument be destroyed at death, the personality may survive.

Modern science, then, has no valid disproof of life beyond death. Since this is so, let us turn back and examine anew the foundations on which Christians have based their

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belief in immortality. The earliest written testimony about the resurrection of Jesus is in I Corinthians 15:3-8, which Paul dictated and signed personally, about twenty-five years after the crucifixion:

I passed on to you what I had myself received, namely, that Christ died for our sins as the scriptures had said, and that he was seen by Cephas, then by the twelve; after that he was seen by over five hundred brothers all at once, the majority of whom survive to this day, though some have died; after that, he was seen by James, then by all the apostles, and finally he was seen by myself.

This testimony was recorded, then, by one who had it firsthand, from eye-witnesses.

The Gospels give fuller details about the appearances of Jesus after his death. In some respects, the resurrection stories in Matthew, Mark, Luke, John, and Corinthians differ from each other, and even contradict one another. Yet certain fundamental assertions emerge: (1) Jesus died on the cross, on a Friday afternoon. (2) His body was placed in a tomb cut out of rock, and a huge boulder was rolled in front of the door. (3) On Sunday morning, certain of his disciples visited the tomb, and found the boulder rolled away and the body gone. (4) Some of them were told, by certain shining ones, that Jesus had risen from the dead. (5) Later on that day, and repeatedly during some weeks following, various groups of individuals who had loved him saw Jesus, and heard him speak words of comfort, wisdom, and inspiration. In at least one case a disciple was invited to touch him. (6) The groups to whom Jesus appeared varied in size from a single person to over five hundred. (7) In at least one case, the apparition of Jesus disappeared suddenly from before the eyes of two disciples. (8) In at least one other case, the apparition appeared suddenly in the midst of a group, while the doors were closed. (9) After a few weeks, Jesus took what was interpreted as a final departure, ascending upward out of the sight of those who watched. (10) After this event, he was heard to speak, from out a dazzling light, by Paul on the road to Damascus.

These events were reported to have happened some 1900 years ago. What shall modern youth, reared in the age of science, think of them today? What shall open-minded people say if similar appearances of the dead are reported by modern scientific research? Young people would find it helpful to make an examination of this ancient evidence and to consider along with it the views and experiences of those who believe that they have scientific evidence today of the survival of the soul after death. This will introduce them to the fascinating study of psychical research. This should be undertaken without any dogmatic assumptions in advance either for or against its conclusions. A discussion of such a case as the following would open up this problem.

On Easter Monday, 1920, a state tax commissioner in a New England state committed suicide. He had been greatly devoted to a church of which he was senior warden. On the next Sunday morning, when the offering was brought to the chancel steps by the new warden and his associate, the rector and two parishioners, in widely separated parts of the church, saw an apparition of the suicide at his usual place near the other two wardens. He was as lifelike and realistic to each of the three who saw him as on any Sunday of the thirty years during which he had officiated there. The present writer has talked personally with one of those who saw this living dead man. Young people should consider the fact that this is only one of sixteen modern cases, collected by the learned and scientific Society for Psychical

Research, in which apparitions of persons known to have been dead have appeared to two or more people at the same time. The fact that these modern persons lived on after their deaths, and were able to make their presence visible to their loved ones, has given to many new faith in the resurrection of Jesus. It will not be so accepted by all, of course, but its candid consideration by young people is one phase of the problem of immortality that young people could well consider.

Modern researches, and the ancient records embodied in the Bible, agree in pointing toward the reality, and the immense importance, of life beyond death. As to the nature of that life, there is no conclusive evidence which scientists are ready to accept. But there are many accounts, comparable with the sacred writings of ancient times, which tell about that life, and which agree in essentials with each other and with the findings of psychical research. They agree in indicating that after death people awaken in a world whose character depends upon the kind of lives they have lived while on earth. Gangsters gravitate into a world inhabited by cruel, lawless, vengeful people. Their surroundings are of the gloomy and miserable character created by the thoughts and actions of racketeers. But loyal, affectionate, beauty-loving people find themselves in the company of those who love beauty and who live in brotherhood. Suffering after death (according to these accounts) is not the vengeance of an angry God; it is the consequences of and the remedy for misspent lives on earth.

Some who have studied and meditated upon these things have come to the conclusion that we are already in the midst of eternal life. We are already beginning to gravitate into the company of the kind of people with whom we are fit to associate. Those who are greedy, untrustworthy, and filthy of mind are beginning already to become blind to generosity, to honor, and to purity. They are beginning already to surround themselves with hell on earth, and to suffer the consequences. But those who are sympathetic, cooperative, and courageous are already growing in their capacity for the joys of fellowship and the achievements of social service. They live more and more in heaven on earth, and they help to build that heaven for their fellow men. To bring home to young people the importance for present-day living of this profound truth would be a wise use of the Easter season.

What, then, is the significance of Easter for modern youth? Whether we doubt the reality of a future life, or accept it on the basis of Bible teachings, or believe the evidence of psychical research, we can agree about two things.

First, the time and place to begin living the spiritual life of creative brotherhood is here and now. If there is no future life, then all the heaven that can be won must be here on earth, and we have no time to lose in building it. If we accept the Bible, we must remember the prayer: "Thy will be done on earth as it is in heaven." If we accept psychical research, we will find the testimony pointing toward the conclusion that our welfare beyond death depends upon our learning to live the life of brotherhood here and now.

Second, we must build our faith on loyalty to truth. Jesus said: "Ye shall know the truth, and the truth shall make you free." We are in a new age, in which new methods of seeking truth have been achieved. Loyalty to Christ requires that we accept these methods, and use them to the full. If the dispassionate open-mindedness of science can be added to the fervent idealism of religion, the spiritual discoveries of the future will tower far beyond those of the past.

Through the Eyes of Children

By GARRY CLEVELAND MYERS*

SOMETIME when you are all alone, get down on your knees beside a table so that your eyes barely reach to the level of its top. Then in your imagination be a child of three in the kitchen or living room, in a drug store or department store, in a trolley car or elevator. How your field of vision is limited! How tall other people seem to you! How you long to be as big as Tommy who is ten years old!

Yet, being only three years old, you are able to see what many adults cannot—fairies.

Hand in hand with them you walk,
Face to face with them you talk.

If you are lonely, you create a playmate, maybe several of them. Amazing are the exploits they can do. Should some report by you be challenged by an adult, you settle the matter at once by announcing that Captain Ben said so. Captain Ben can always surpass any daring of adventure you have heard about and is your authority in all matters of dispute. Yet you are aware that you created him; so *you* are greater still than Captain Ben.

Should you, alas, have parents with no imagination, they would tell you that such foolish things could not be true. Then you would be all mixed up, for Captain Ben is about as real to you as anything that you can see or hear or touch. And what bewilderment, if some big person tells you that you are lying and proceeds to scold and punish you! We trust, however, that your parents enjoy your imaginary creatures and your yarns of fancy and that, indeed, they often enter your enchanted world with you.

Remember you are only three years old. For about two years you have been learning speech, and a prodigious task it is. Many a time some one will smile or laugh at you after you have spoken. Occasionally a number of adults, in concert, will laugh uproariously at your utterances. You are puzzled. You had not attempted to be funny; you were very serious. You do discover by and by, however, that these loved ones and their friends are having fun at your expense. Since you have language difficulty, since you have so limited experience, and since the world and all about you are so big and strange, your innocent questions and remarks are shocking to these older persons who, without restraint, will laugh.

After you have had a number of these humiliating experiences, you grow cautious. When, therefore, about to ask a question or say something on your mind, you will, when on guard, command yourself: "No, you must not say that;



they will laugh at you." Your urges, however, to inquire and to express yourself are so strong that you will often burst forth only to be sorry later for your carelessness. On the conflict goes between your curiosity and expression-urge on the one hand and your fear of ridicule on the other.

Still remember you are only three. Today you walk down the street with your father and meet an adult friend of his. The friend accosts you and tries to shake hands with you. You refuse, chew your fist, and hang your head in silence. The friend insists; so does your father. Perhaps your father scolds and even threatens you. Then you try again to do what he commands. You extend your palsied hand and finally mumble, "How do—"; but you can say no more, so weak and out-of-breath are you.

Now come back and "be your age." Have you ever felt self-conscious socially? Might such personality fear bear some relation to this walk with your father when you were only three?

We wave the magic wand and you are three again—the only child. About you the whole world has seemed to move until suddenly a baby brother comes into the family. And what a change! Nobody cares for you; nobody loves you: so you believe. For a couple of weeks, which seem that many years, you see your mother only occasionally, and you find her heart all wrapped about the baby. And thereafter, for a time that seems to have no end, she gives most of her attention to the baby brother. Naturally so; but it all seems wrong to you. Your grandparents and other friends are different, too. So is your dad. They are all excited about the baby, and hardly notice you. Even the maid has changed. She talks much about the baby and is cross with you. She

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scolds you and tattles on you to your father. More and more punishment every day you get, and day by day you grow more sure that nobody cares about you. Dad doesn't read so much as formerly, he doesn't do so many things with you, nor play so much, nor tell so many jokes. Everybody seems to be your enemy and you hear some say how bad and stubborn you have become. Then they will often add, "That dear, sweet baby."

The baby grows and grows, begins to walk, wants almost everything he sees. Your things he takes and some of them he injures or destroys. Nevertheless, you are expected to give up to him, regardless, since "he is so little." Times are when you are wild with rage at the injustice, as it seems to you. Secretly you often wish the baby brother dead; once or twice you actually say as much, to the mortification of your mother. These sorrows may not end as you grow older.

Now you are ten, suppose. One day at Sunday school the lesson is on "Joseph and His Brothers." You see and hear portrayed the horrors of these jealous brothers. But you have some sympathy for them; you know how they feel; you even identify Joseph with your baby brother, and your parents with the parents of Joseph. So that is the way the story looks to you at ten.

One day while you are at school, a letter comes addressed to you from your father on a trip. Your mother opens and reads it. Before you have come home, she buys some things from the vegetable wagon. Needing twelve more cents, she gets them from the pockets of the trousers which you didn't wear today. You later find the opened letter from your father and discover that your pocket money lacks the dozen cents. You are much disturbed and your mother notices that you are. You feel that the letter ought to have been left unopened until you came and that the money should not have been used without permission of its owner. But your mother says she does not think that she did wrong in opening the letter. "And I just had to have that money," says she.

A month passes by. One day you wish to buy an article which you greatly cherish but are not quite sure your mother would approve. You lack the necessary cash by thirty cents. So while your mother is upstairs you go to her purse lying on the table, open it, and take out a nickel and a quarter. Then over a period of about a year you take more money every now and then; and you and your parents have a lot of sorry scenes over all the times when you are suspected. No, it was not you, but another child—several thousand other children.

You are entering your early teens. You seem to grow up all at once. You feel so insecure and awkward; everybody seems to be staring at you and talking about you. Your feet are always in your way—shoes always pinching till you get more new ones—shoes immense. Your sleeves are far too short, hands and arms too long. What are you to do with them? Your nose stands out on your face like a mountain peak. You wonder—more so does the adolescent girl—when it will end its growth. And horrors! Pimples come. Even more terrible are the telling stares at them by your father and mother. When relatives and friends drop in, they talk about some physical trait of yours which you most dread to think about; and often you become the suffering subject of wisecracks—even by your loved ones!

You are extremely sensitive concerning manners and conventions. You are in constant dread lest you should make some social blunder or not know the right thing to do and say at the right time. You are overwhelmed with the feeling of responsibility for setting the world aright and for

measuring up to the social standards set for you. Even though you rarely prayed before, you now will utter many a fervent prayer for guidance in the right; and the right, as you see it, is what others of your age group consider the thing to do.

From morning until night and from night until morning, the one idea of the young adolescent is: "Will I (if a boy) be liked by girls?" "Will I (if a girl) be liked by boys?" In comparison, every other item shrivels almost into nothingness.

The problem is rendered the more serious to the young adolescent because we parents and other adults take the matter so lightly, utterly ignoring it or trying to laugh it off. Why is it that we oldsters will so readily forget the feelings and experiences of our early teens? Do we actually forget or just pretend we do? Anyway, we ought to have enough imagination to acquire some glimpses through the eyes of the adolescent boy or girl. Then our attitude toward them might be very different.

Why cannot more leaders of the church and Sunday school see through the eyes of children and young people? Should they do so, even only now and then, they would make the church school more attractive. They, first of all, would find more ways of letting boys and girls participate in various phases of the church school program. Church school classes would provide more opportunities for discussing matters of deep interest to pupils, whatever their age. There would be more pageants and dramatic services by adolescent folk; more sermons preached that would appeal to teen-age boys and girls. And these young folk would be among the ushers and the other active officers of the church.

Let the church see to it that its leaders understand little children, boys and girls, and young people. Furthermore, let it assume responsibility for assisting parents in recognizing and handling the needs of "even the least of these."

Easter Materials

THE following Easter materials are available from the International Council of Religious Education. (Please send cash with order.)

YOUTH PAMPHLET

Spiritual Resources for Youth in the Pre-Easter Season. This is a pamphlet prepared especially for use in connection with the Christian Youth Building a New World Movement. It presents helpful and suggestive materials regarding worship, instruction, fellowship, service. Price 5 cents.

DRAMATIC MATERIALS

The only Easter plays and pageants which may be secured from the International Council are those listed below:

"Passion Week" (a service of worship in music, Scripture, and pictures) by Nancy Longenecker. Price 10 cents.

"Pilgrims of the Way" (an Easter play) by Dorothy Clarke Wilson, in the March, 1931, *Journal*. Price 15 cents.

"Release" (a one-act Lenten play) by Dorothy Clarke Wilson, in the February, 1933, *Journal*. Price 15 cents.

"A Dramatic Worship Service for Easter" by Grace Sloan Overton, in the March, 1933, *Journal*. Price 15 cents.

"The Cloth of Sendony" (an Easter play) by Elizabeth H. Emerson, reprinted from the March, 1935, *Journal*. Price 15 cents.

"Into Thy Kingdom" (a one-act Easter play) by Dorothy Clarke Wilson, in the February, 1936, *Journal*. Price 15 cents.

A Philosophy of the Christian Education of Adults

By J. BURT BOUWMAN*

I CAME that they may have life, and may have it abundantly." In this clear statement of his mission, Jesus suggests the foundation for our philosophy of the Christian education of adults. Within the limits of his own capacity, each person is entitled to this abundant life, or "life to the full" as Moffatt translates it; and each person must recognize that all others have the same right. Whether we look at this thesis from the standpoint of the natural rights of man or the teachings of Jesus, we arrive at the same conclusion—man has a right to the full development, use, and enjoyment of his natural capacities, providing such use does not infringe upon the rights of others. Both in his teaching and in his program of action, it was apparently the purpose of Jesus to remove those limitations, individual and social, which interfere with the achieving of this life.

Now if we are to be followers of Jesus, we cannot ignore his major purpose—a purpose for which he says he came, for which he worked, and for which at last he offered life itself. One great heresy of the church has been to deny this purpose, sometimes in its failure to teach, but more often in its failure to act. If the church is worthy even to carry the name "Christian," its task must necessarily be to lead men in the discovery and experience of "life abundant." The full meaning of such a life may vary in different periods of time and in different parts of the world, but in each age and place a church loyal to its Founder will set itself to this task.

Long ago Jesus, seeing the rich young ruler turn sadly away when he challenged him to a life of service, said, "It is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God." Here Jesus recognizes frankly the tremendous difficulty to be faced when one is called upon to rise above the standards, ideals, purpose of his own group. The rich young ruler would never realize the fullness of life that might have come to him in the distribution of his goods to the poor because the social system of his day had him too completely in its power. Life to the full is possible only in an order of society where goodwill prevails, where the whole industrial and commercial organization proposes to serve rather than exploit man, where economic life sets the strong to serving the weak rather than to exploiting them. The ancient Greeks attained a high state of civilization and achieved lasting fame in the

arts, but their system was built upon slavery. No social order is acceptable in our modern day where the abundant life for some is achieved by depriving others of their chance. Across the centuries come the immortal words of Jesus, "I have come that they may have life—." And always we hear the cry of humanity when life to the full is denied by an unchristian order of society.

A corollary, then, of the first task of the church is that we must seek to create a social order in which each individual has the opportunity to attain the abundant life. This

does not mean that the church will have to do this task without the help of other agencies. In fact, the church cannot perform this task alone. There are already in existence social structures, forces, movements, and institutions that will play a large part in the creation of such a society. The vast industrial and commercial system, the wide-spread educational program, the political state itself, all have a vital part to play in giving mankind an opportunity for the abundant life. But the task of the church is to give men who work through these agencies the vision of what may be; a motive for carrying on; a spirit of goodwill and faith in God and man. Thus its task will be creative in that it will point the way in which society can move, and give the spiritual power to achieve the new day. Many of the high purposes of the government in the last years have failed of achievement because our people lacked simple honesty, a sense of social responsibility, and the spirit

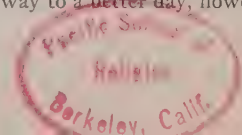
of sacrifice. Here lies the supreme opportunity of the church: to create character, faith, motives, vision, courage so that all the political, economic, and educational forces can be harnessed to the building of a truly Christian social order.

Now if the church is to succeed in this task it will require a spiritual dynamic beyond anything it has known since the days of early Christianity. But it will also require a clear sense of direction. With a knowledge of what man's struggles have been in the past, with a sense of humanity's deepest needs, with an understanding of things as they are, and without any selfish concern, the church leaders, as the prophets of old, should be able to point out the general direction in which society must move. If we falter at this strategic point the battle is lost, for every other institution follows the things that are expedient and profitable for the moment. The church must provide the flying goals. More than pointing the way to a better day, however,

Theses in the Christian Education of Adults

1. All persons, everywhere, have an inherent right to the abundant life such as Jesus set forth.
2. The church exists to lead all persons into this abundant life.
3. This life can be successfully sought and fully achieved only in a Christian social order.
4. Therefore, the church must seek a social order in which every person has full opportunity to achieve this abundant life.
5. In working toward such a Christian social order, the church must develop in and for its members adequate motivation, a clear sense of social direction, and an intelligent program of action.
6. Since adults control both the church and other social institutions, the enterprise of developing a Christian social order must be initiated and carried out chiefly by adults.
7. The church must educate its adult constituency in and for effective Christian social action.
8. Since education consists in experience, the method of the Christian education of adults must be that of guiding adult experience.
9. Any subject matter which provides such guidance into Christian experience is appropriate for use in the Christian education of adults.
10. Success in the Christian education of its adults requires the church to provide teachers and leaders who have Christian social vision, social passion, and educational skill.

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the church must actually be getting things done. By getting its own business methods on a Christian basis, by uniting its forces, and by becoming unselfish enough to lose itself, it will be taking some steps. By actually undertaking definite tasks to establish social justice, and to build goodwill, it can begin to answer the cry of the skeptic who says, "Well, what's your program?" A program of action for the church itself, and for the Christian, must be discovered and projected.

Most of us have heard more than once the statement, "Youth is the hope of the world." Many of us have also wondered what ever became of the high idealism and noble purposes with which young people were constantly being inspired at our church conferences and commencement exercises. Now we are beginning to see that it either dashed itself to pieces against the stone walls of a cruel social order built and controlled by adults, or it languished and disappeared beneath the cold indifference of a disillusioned adult generation. We have been in a vicious circle. Young people, we thought, were alone capable of high ideals, new visions, and unselfish purposes. Yet the moment they tried to put any of their ideas into practice, they found themselves face to face with a society in the hands of adults who belonged to the old order. Young people soon adjusted themselves, became adults, lost their vision. The need, then, of giving new vision, new faith, and a program of social action to adults constitutes both the philosophy and program of the Christian education of adults. From a program that sought to verify a plan of salvation for the individual, that sought to preserve old patterns of social behavior, and merely transfer biblical knowledge, we now need to shift to a program that seeks to interpret the Christian religion in terms of Christian living, that brings men and women into touch with all available sources of spiritual power, and that erects sign posts pointing toward a Christian order of society.

Experience, good and bad, is largely the interaction of the individual with social forces which surround him. Jesus recognized the importance of experience and dealt with it directly, interpreting it, and indicating the desirable and undesirable outcomes. Good educational procedure begins with adult experience. This is where the adult lives, and where his interest lies. This method will accomplish a two-fold purpose: one, that of making the best possible adjustment to the existing social order; and the other, indicating the absolute necessity of changing it, as well as the part the adult may play in making the change. The whole realm of adult relationships, past, present, and future, becomes a legitimate field for teaching.

Any subject matter which can provide such guidance can be appropriate, and can be made significant for the Christian education of adults. The experiences of Bible times, the way in which they are interpreted, and the desirable outcomes will furnish a rich and familiar field for illustration. History is a significant field of knowledge in which social experience can be studied with the same end in view. Literature, particularly fiction, presents vividly the effect of social and economic forces upon human life. The everyday contacts of each individual have great teaching value as is seen so clearly in the method of Jesus. The experience of others can be utilized to guide the experience of adults today.

It will not be an easy task for the church to follow out such a program as we have outlined. It will require leaders who believe intensely that the Kingdom of God can be established, and who see the preliminary sketches of the plan. They will have to be men and women who are ready to

give themselves to the task as zealously as any of the great heroes of the Christian faith, because the task is as significant for mankind and for the church as any the church has ever attempted. No stone will be left unturned in the effort of such leaders to equip themselves for the task of guiding adults in building a new order of society, and living as Christians under the old order while the new is in the building.

Here, then, is a possible philosophy and method for the Christian education of adults: The difficulty of living the abundant life in an unchristian social order makes it necessary for the church to re-educate the adults who share its control so that they can live at their best, and can be led in the reconstruction of society.

Putting the New Member to Work

(Continued from page 8)

It is difficult to give a list of service activities since each congregation has a different program and engages in certain activities peculiar to its own organization and locality. Such a list should contain many suggestions of simple tasks, not too difficult for the most timid, but something which a beginner could easily do and would yet be worthy of his time and talents. It should be divided into at least two sections: one containing items having to do with the organizational activities of the church, and another with the individual and personal types of service which may be done apart from any committee set-up. It would appear something as follows.

Opportunities for Service

Desiring to have a part in the work of the church and wanting thus to express my love and devotion to my Master, I am willing to engage in the following activities (*check the activities in which you will work*):

ORGANIZATIONAL

Church School	Pastor's Round-Table Discussion Class
Men's Bible Class	Dramatic Club
Women's Bible Class	Choir
Young Married Couples' Class	Boy Scouts
Men's Club	Church Ushers
Women's Council	Intercessory Prayer Group
Young People's Society	Sunday Evening Forum

PERSONAL SERVICE

Use car to bring others to church
 Call on strangers at suggestion of pastor
 Personal visitation to win others to Christ
 Welcome strangers at church service
 Read suggested books on religious themes
 Daily prayer for work of the church
 Render some community service through community agencies
 Help build up morning service by inviting others
 Attend church service on rainy days

Other items will occur out of the special activities of the local church which may be added from time to time.

Perhaps the most important emphasis to be made in the whole matter of setting the new member to work is to present the claims of the church with the high dignity which they deserve. There are no greater tasks in the community than the ones assumed by the church. No organization in the community affords so many types of essential service, reaching more phases of life from the cradle to the grave. If the church is vibrant with worthy activities, the new member will be glad to have an active share in its life and work.

Children and Church Fellowship

By MARY ALICE JONES

THE writer of that often used old hymn, "Blest Be the Tie That Binds," had caught a very significant aspect of religious experience:

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Expressed in more prosaic phraseology, we might say that the fellowship of persons having mutual affection and goodwill toward one another does reflect the purposes of God for human relations. Institutions tend to become things-in-themselves and to require the services of persons to keep them going. This is true even of the church. The minister of a large and very influential church said recently from his pulpit that the greatest danger his church faced was in that tendency to make organizations important and to lose sight of the values which they contribute to the persons in the church family.

The very zeal of leaders in a program of Christian education to secure a sound organization for that program within the set-up of the local church, to secure adequate housing, satisfactory grading, a useful time schedule, and the like, good and necessary though these things have been, has sometimes increased their difficulty. In the centering of the attention in the church as a whole upon organization, there has grown up the very real danger that the children and boys and girls for whom the program has been planned have not been brought into a relation of friendly fellowship with the more mature members of the church family.

Is it possible to conserve the values in a graded program for the children and at the same time conserve the values in the fellowship with the adults of the congregation? That there are many difficulties in the way will be readily granted, but there appears to be no legitimate reason why the two values should be mutually exclusive. There seems no legitimate reason why the beginners' department, for example, should be considered forbidden territory to the grandmothers and grandfathers of the church. After all, "God hath set the solitary in families" and children do not grow up in a world composed exclusively of children and a few adult leaders whose vocation it is to look after them. Why should they not, therefore, welcome as guests in their room other persons to whom it would give great pleasure to see them and to share in their activities? There seems no reason why a group of junior boys and girls should not be invited by the woman's missionary society to help them plan a Christmas surprise for the missionary whom the church is supporting in China. There seems to be no reason why the primary children should not invite the adult Bible class, in which many of their parents participate, to worship with them some Sunday morning. On the other hand, there is every reason to suppose that the church in which these friendly and informal exchanges of invitation take place among various age groups will be a church which will have more of that "fellowship of kindred minds" which is so much desired.

However, it must be recognized that the development of a spirit within the local church which makes such ex-

changes normal and spontaneous is not a matter of chance. Rather it requires careful planning. The minister is the key person. All too often, especially in large churches, the minister considers his province primarily to be that of ministering to adults and fails to plan his program on the assumption that he is the pastor of the little children in the nursery department as truly as he is the pastor of the members of his official board. If he is himself convinced of the importance of fellowship as a method of teaching, he will give larger attention to the consideration of plans which will help develop this fellowship within the church. He will himself try to become acquainted personally with as many of the children of his church as possible. He will visit their rooms, not as a special speaker, but simply as a friend who is interested in what they are doing, and more specifically because he is interested in the children. He will refer in the pulpit, both in his sermons and in his prayers, to all members of the church family and the enterprises in which they are engaged. Through his own personal association with the members of his congregation, he will illustrate the values of fellowship; and through his ministry, he will help break down barriers of selfishness or carelessness or ignorance which are keeping the members of the church family apart.

The children will respond to the atmosphere within the church family as it is expressed in the attitudes of adult groups, one toward another, of adult groups toward the children, and of the church as a whole toward the community. If there is dissension among two adult organizations within the church over a place of meeting or the expenditure of money on a program, this dissension will inevitably become a part of the curriculum for the children of that church. If there is lack of harmony between the officers of the church and the leaders in the children's division regarding needed equipment or supplies, this lack of harmony will inevitably become a part of the curriculum. If the church as a whole is engaged in a controversy with another church in the community or with its larger denominational group, this controversy becomes a part of the curriculum of the children.

If, on the other hand, there is within the membership of the church a genuine spirit of preferring one another, of considering the needs and welfare of other persons and groups before making plans; if there is a willingness to examine carefully all the factors in the situation when plans are being made for building or equipping or ordering the supplies; if there is a spirit of mutual respect and of co-operation in all possible common enterprises between the churches of the community, even those with widely differing points of view, these situations also become a part of the curriculum for the children.

Let no adult member of the church, be he ever so remote from the actual teaching program in the children's departments, feel that he has no part in the program which the church is providing for its children. Just as surely as he is a part of the church, he is helping to determine the quality of program of religious education which is being provided for the children. If he is critical of the minister,

if he complains about the cost of supplying hymn books for the children, if he grumbles because the boys are noisy, if he quarrels with the janitor because the church is not properly ventilated, if he debates in unfriendly fashion with the young people about their program—he is teaching the children that love as the basis of human relations is just a myth and that, after all, everyone for himself is the best policy.

If, on the other hand, he is sympathetic and helpful when the minister makes mistakes, if he is wise in making out the budget and considers every expenditure proposed by the workers in the various departments in the light of the work that is actually being done, if he is kind in his dealings with the janitor even when the janitor has not measured up to his full responsibilities, if he is understanding and friendly even when he has to ask the boys to move more quietly, if he is tolerant and generous in discussing problems with the young people even though he disagrees with some of their conclusions, such a member is teaching the children and boys and girls of his church that love is a reasonable basis for human relations, that love never fails; and, moreover, he is showing them how lovely a way of life it may be.

The atmosphere of the Christian fellowship within a church is not dependent upon one particular plan or program. It is rather a quality of human relations that exist within the church family. The specific plans for expressing fellowship will differ in differing situations. In some churches there is held a joint service of worship in which all members of the church family participate—a service which is planned with all members of the church family in mind. This joint service of worship may be a regular part of the weekly worship of the congregation on Sunday morning, or it may be a special feature once a month or once a quarter. In some churches there is a church family party held once a month to which all members of the various organizations within the church are invited and a program is planned which involves all of them in common activities. In some churches special days during the year are celebrated through definitely planned programs and enterprises which enlist all the members of the church family. Rally Day, Thanksgiving, Christmas, special local church days—such as the anniversary of the founding, the birth-

day of some famous leader, the birthday of the minister—Easter, and Religious Education Sunday are typical of the types of special occasions which may be made the center around which church family activities are planned. In some churches music or drama have been made features of church family fellowship, plans being developed for “sings” or concerts, for informal dramatic programs or carefully planned long-time development of elaborate and beautiful dramatic programs. All of these plans have been found very helpful in many churches and each of them has been proved to be impracticable or undesirable in some situations. There can, therefore, be presented no hard and fast outlines of things to do with the guarantee that they will issue in the desired spirit of fellowship within the church family. It can be said with conviction, however, that bickering and unfriendliness among the church membership places a great barrier in the way of an effective program of Christian education for children. Persons and groups which are creating such a situation are truly causing the little ones to stumble; whereas those who strive to make the law of love operative within the church family and within the relationships which the church has with other groups are ministering to the religious development of children.

What shall we say of the situation within the children's groups themselves? In their eagerness to be “good workers,” some leaders of children have become so concerned with the room, the lesson to be taught, the schedule, that they have forgotten the more important matter of their personal fellowship with the children. To some teachers it seems that Jesus is speaking directly through Martha when he says, “Why art thou troubled about many things?” If the little child and the growing boy and girl could be assured within the church of finding sympathetic understanding, of finding persons to whom he is of more value than any program, of being assured that he is not interrupting when he asks a question about a matter very important to him, of knowing that round about him are many persons, old and young, who are sincerely concerned with his welfare and who are counting upon him to be concerned about the welfare of the others, if he can find in a church genuine Christian fellowship, then all the other things that need to be done in order to provide for him an adequate program of religious education will be aided.

Lent

By GRACE NOLL CROWELL

MORE than fasting, yea, and more than prayer,
Lent should mean much more to us than these,
More than a table set with meager fare;
More than long hours spent upon our knees;
Truly it should be kept with prayer and praise,
Truly we should walk humbly, should abstain
From worldliness, recalling His last days,
The cross He bore, His agony and pain.

But remembering the quiet way He went
About His Father's business, so should we
Move out to serve Him, willing to be spent,
Giving our hearts in love and sympathy
To the heavy burdened, “to the least of these.”
More than partaking of the sacrament,
Or prayer or fasting, I think we would please
The lowly Christ in thus observing Lent.

Lotteries Challenge the Church School

By BERT H. DAVIS*

AT LEAST three billion dollars a year are going out of American pockets into foreign sweepstakes and into illegitimate and dishonest gambling schemes run by racketeers. The American public likes to take a chance. The aim of our movement is to make it legal and aboveboard—and to keep American money for American charities."

In such terms does the National Conference on Legalizing Lotteries pursue in recent months with renewed vigor its campaign (1) to eliminate law-breaking in respect to lottery gambles by legalizing them and (2) to come to the aid of "worthy American charities" that must now be financed by the public through community chests, united hospital campaigns, or individual solicitation.

Teachers in both religious and secular schools are well aware of the growth of the gambling spirit. Little encouragement was needed from an organized group of some social and economic prominence, whose visible officers at least are not interested in gambling as a profession, to assure young persons and others that "taking a chance" is a legitimate American practice.

Gambling in one form or another scarcely feels depressions. A period of prosperity, with huge speculative returns in some business ventures, encourages the idea of obtaining something for nothing. The "little fellow" was in Wall Street or Florida real estate to no small extent and counts his losses as due not to the accumulated pressure of speculators' cupidity, but to reasons quite unconnected with morals and ethics. In the depression period, the "long shot" that offers tremendous returns to a few from the accumulation of many small wagers has kept alive the gambling spirit. If the unit of wager is fairly large, as in the case of the ten-shilling tickets of the Irish Hospitals Sweepstakes, largest of the international lotteries, a group shares in the purchase of a ticket and the winnings if any.

Far more interesting to youth than the turkey raffles, bridge tournaments, or even baseball pools is the Irish lottery, conducted three times a year and now generously promoted as news by newspapers and radio stations. As the only type of gambling offering genuine prizes in six figures and considered worthy of front-page headlines in leading dailies, the Irish lottery scarcely needs the further aids of endorsement as a form of charity and even a quasi-religious character. Building from the popularity of this particular type of lottery, sponsored officially by the Irish Free State, the advocates of legalized lotteries for the United States have won influential but cautious support. Endorsement of the proposals in at least one national party platform in 1936 has even been proposed.

The church school does well to regard gambling not merely as a moral question, but in terms of its social importance. The best-publicized and most respectable of present large-scale gambling—that is, the sweepstakes conducted ostensibly for the sake of charity—should be frankly faced as an important social issue.

Before one burrows into the actual operation of this lottery, basic questions might be: "Does the end justify the means? Assuming that gambling actually aids hospitals, a

worthy cause, can it be justified on any other grounds?"

Teachers will readily apply such principles as these: that acquiring something for nothing is unfair and not morally justified, if not in fact dishonest; that gambling, by its emphasis on "lucky breaks," is pagan in spirit and encourages superstition; that winnings from gambling are not a wholesome type of income and are frequently squandered, misapplied, and put to anti-social uses; that gambling encourages poor sportsmanship, even to the extent of "throwing" games or races; that gambling is commonly carried along the borderline of crime and serves to finance even more harmful forms of law-breaking; that thefts and breach of trust are frequent results of one form or another of "betting on a sure thing" with someone else's money or possessions.

STUDENTS may be asked to collect instances of personal and social consequences of gambling and the reckless and dissatisfied spirit that it seems to produce.

At that point data on the Irish Hospitals Sweepstakes may indicate the nature of a lottery that cursorily seems more socially useful, in spite of these recognized ills of gambling, than some other forms of "taking a chance."

Since 1930, hospitals in the Irish Free State have sponsored sixteen sweepstakes, each based on a famous annual horse-race. A board of prominent trustees guides the project and invests the funds received by the hospitals, so that an endowment sufficient to provide their income will be secured. This is the more necessary because normal sources of income, including bequests and even fees for hospital services, have diminished and even ceased.

Out of sight of the sponsoring board and governmental supervision, unseen at the brilliant social gatherings which the drawings have become, are the ticket-sellers all around the world, whose greatest effort is devoted to the customers in the United States and in England—in neither of which countries can the lottery tickets be sold legally. England has ceased to be a fertile field since new laws were passed; the United States now supplies forty-five per cent of the support of the sweepstakes, as is readily seen in the division of the awards.

The hospitals' share of the fund dwindles both in amount and percentage. Approximately five-eighths of the total "subscriptions" (wagers) is returned to the public in prizes, one-seventh goes to the promoters, and one-sixth to the hospitals that lend their names to the enterprise.

Exclusive of the generous commissions and prizes to ticket-sellers, each Irish lottery pays a prize fund of approximately \$5,000,000 to a total of more than 2,500 ticket-holders. The largest prizes are \$150,000 each and there are thirteen of these, according to official reports.

"After all many give something painlessly to a worthy cause," some will say. "Is it really fair to say that all participating have a gambling spirit and that such enterprises induce them to gamble in other ways?"

Terence Ward of *The Irish Press* may be quoted as one friendly to the lotteries (for which his paper issues a spe-

* Editor, "Religion on the March," Utica, New York.

(Continued on page 40)

Play Tournaments and Christian Values

By HAROLD A. EHRENSPERGER*

A FEW years ago, leaders in religious drama issued a warning to the church, declaring that drama was in danger of being killed unless better plays were more carefully produced. That warning is still valid. But another deadly enemy has crept into drama interests that threatens even more the value of the entire drama movement in religion. The contest or tournament-of-plays idea which is spreading so rapidly over the country can be, on the one hand, an incentive for better production, a stimulus for finer standards; or it may be the one feature of the entire work of the year which will make the laity turn to the dramatic director and say, "If this be a Christian influence, let us have no more of it." During the last few years I have seen more unfortunate results from drama tournaments than from any other of the so-called detrimental aspects of dramatic activity. Time was when we felt that drama might hurt the sincerity, simplicity, and genuineness of a young boy or girl. That danger is still present. But far more vicious, socially disintegrating, and unfortunate is the competitive spirit which worms its way into a church activity, creating dissension and unhappiness that oftentimes result in schisms that are not easily healed. I have seen young people grow so jealous of other groups, become so lacking in perspective of their own value, that they have actually left the church in disgust, all because they have thought that the competition in the drama tournament was unfair and the methods and means used by certain directors and producers were perhaps more blatantly competitively efficient than their own methods.

To be sure, this is primarily the fault of the leader who is unable to develop a social spirit, a fine attitude, and an understanding of others in place of the aggressive, bumptious attitudes that most tournaments generate. I am not suggesting that we should take away the temptation of a tournament in order to make Christian character more certain. But I should like to point out that the religious drama tournament is essentially unchristian when it becomes highly competitive and its chief aim is to beat the other fellow before he beats you.

Yet the tournament idea is spreading. A few years ago there were only one or two tournaments of any consequence in the country. Today they are wide-spread and their evil is growing as fast as a disease spreads in unhealthy conditions. Perhaps we should be fair and say that the ground soil of Christian character has not been kept clear of the weeds of unchristian and unsocial attitudes. We must not make the church or religion safe for weaklings. On the other hand, we must be careful that in our activities we are not fostering the very qualities that are fundamentally undermining a Christian social order.

WHAT KIND OF A TOURNAMENT SHALL BE HELD?

The process of any group coming together to present plays is a problem of social organization. There are varieties of background and of leadership that will necessitate wide differences in judgment in the various groups. One group

comes from a small church with inadequate equipment where there is a shortage of men, so that it must present a play which has been done under untoward circumstances, probably by an all-girl cast. Another group has been playing on an elaborately equipped stage with a larger amount of money to be spent on its costumes, with an expert leader who has been trained in the art of the theater. Still another group has decided that the true value of drama in religion is to cultivate certain fine qualities of worship and that the performance of a play is truly a process of worship. Its method and attack are so vastly different from the exhibitional or even educational method that they will be misunderstood by the average person in a congregation. Its work needs to be explained. This wide variety, therefore, compels us, in the first place, to recommend that before any festival or tournament we should explain clearly its purpose, its values, and the type of work which is to be seen. This should be sufficiently long and so well prepared that it will give a complete picture of what the audience or congregation is to expect.

Those witnessing the performance should also be told what values might be found in the experiences of a tournament. The social importance needs to be stressed. So, too, does the artistic value which must never be neglected. In her book *Twenty Years at Hull House*, Jane Addams says that "a legitimate demand upon drama is . . . it shall warm us with a sense of companionship with the experiences of others and present our relations to each other and to the world in which we find ourselves in such wise as may fortify us to the end of the journey." Religious drama, if it is to be genuine, is to be differentiated from all other drama. A play may be finely religious in the sense that its emotional and intellectual reaction upon the players and the audience is such that it takes them out of their own selves and makes them feel a relationship with something greater and higher. This inspirational element of drama must always be present when a play aims at being both good and soundly religious. It should be true entertainment because it gives the cooperating spectator new attitudes and relationships toward mankind, thus increasing his emotional experience and giving him incentive for a life of his own which should have meaning and purpose. If a play is finely motivated, sincerely promoted, and effective in bringing out a cooperative spirit, it is likely to have a religious effect on an audience. If it sends people out of the church with new concepts of life and with old ideas revived; if it inspires an audience, it is certainly a religious drama.

Someone may ask, "But what about the artistic side?" My firm belief is that a play that succeeds in being finely religious will inevitably be finely artistic, for the delicate business of inspiring an audience will require artistic creation. The two cannot be separated, as religion in its outward manifestations becomes one of the fine arts.

The tournament or festival is aimed, therefore, at creating a greater stimulus for this fine art of drama. It is promoted to exhibit the type of work that shall go into dramatic activity, and, above all, it conclusively demonstrates the Christian comradeship and cooperation that is necessary when a play becomes alive before an audience and truly

* Director of Plays and Pageants, Methodist Episcopal Church, Chicago, Illinois.

creates life for those who are participating in it, both as actors and as spectators.

The festival or tournament should be entered into with a truly religious experience in mind. It should be taken with high sincerity, although at the same time with the keenest enjoyment of something that is a refreshing and renewing experience in life. There is no place for jealousy, meanness, and ugliness. If that results from a religious drama tournament, it is as much out of place in the church as the meanest and lowest activity which Christianity can condemn.

HOW SHALL A TOURNAMENT BE JUDGED?

Much of the unhappiness of religious drama festivals comes in the process of judging or deciding which is the best performance. An approved list of plays should always be made before any tournament, and all of the plays on that list should be considered equally worth while. There is no value in giving credit for a choice of a play when a list has already been approved. The major attention should be given to the spirit of the performance, the attitude shown by those participating, and the effect that the performance has upon the audience. For the most part, a critic judge is to be recommended. His business is to judge soundly without any prejudice, pointing out the values of and the mistakes that the individual groups have brought to the tournament. He should be honest by being instructive, educational by being clear and definite.

If no such person is available, it is probably advisable to use the casts of the plays themselves to decide on the production of most value. Audiences cannot be trusted for the simple reason that one group may bring with it a large crowd of people who will be prejudiced even though they may try to be fair. Loyalties cannot be wiped out so easily. There should be a leader appointed who will discuss with the casts all the excellence they felt was gained in the various productions beside their own. They themselves, having taken part in the performance, will be keenly aware of the difficulties and more than ordinarily sympathetic to all that has been going on.

Where this method is not possible and where a critic judge cannot be secured, a third alternative may be tried. The drama teacher in the high school or college of the community, a leading minister from some one of the churches not participating or from some neighboring city, a local critic, an artist, or a business or professional man or woman may be used as a jury. It is extremely advisable to have this group of judges carry on their meditations and deliberations before the assembled group of actors so that there can be no feeling of prejudice or unfairness growing out of the secretive closed-door policy of most judges' decisions. In any case, the casts and directors, as well as those who have worked backstage, should be given a clear understanding of their faults and virtues, they should always be told the "why" of the decision.

PREPARATION FOR THE TOURNAMENT

The successful play festival will be the one for which the preparations have been the most thorough. The audience, as well as the participants on the stage, should understand thoroughly that they are being brought together to cooperate in displaying the best that drama has to offer and in selecting that best to be held up as an example. They should be cultivated as carefully as an audience in a church is cultivated to make them intelligent about the purpose of the festival and



A TOURNAMENT MAY AID OR HINDER CHARACTER GROWTH

of its desired results. They should be warned about misunderstanding the competitive spirit, and they should be educated in the Christian cooperative spirit which is to be demonstrated through the artistic medium of dramatic performance. This may be done by mimeographed sheets or by the talk before the performances to which we have already referred, or, better still, by the committee which is planning the festival in a longer educational process which has been the responsibility of individual groups participating in their local churches. The tournament is not conducted for winners; it is conducted to demonstrate the best that the drama has to offer. Winning, in that sense, is an obligation to create and maintain standards which will compel no small amount of effort.

ORGANIZATION

The festival should be under the guidance of a central committee which is representative of the individual churches that are participating. Its business is to prepare the attitudes toward the tournament, to look after the actual organization, and to see that the place in which performances are to be given is adequately equipped and manned with sufficient help to take care of the backstage and auditorium work. This committee should appoint a play-reading committee whose business it will be to select a small number of plays that will be accepted in the tournament. They should also appoint a production committee that will confer with the individual groups to see that there is a unanimity of agreement as to scenery and lighting. Only the simplest methods of production should be used. Drapes, cycloramas, and screens should be the principal devices for setting the stage. Under no circumstances should any elaborate or striking scenery be allowed.

Of primary importance is the time element. The committee on arrangements should begin sufficiently early to forestall all the rush that oftentimes means that a tournament becomes a detriment rather than an asset in a church. It should have time for cultivation, and those processes of working should be sufficiently slow and thorough to prepare the cast and the audience for the project in which they are to participate. At least six months should be used in this process. Where the tournament is to be given at some central place and there are to be regional or divisional tournaments before the finals, the time required may be even longer. *Unless the organization of the tournament has been thorough and the preparation sufficiently skilled to guarantee creditable results, the tournament should not be held.*

Conventions—Then and Now

1876-1936

SIXTY years ago, in March, 1876, a Sunday school convention was held in Macomb, Illinois. As this issue of the *Journal* goes to press, another convention is being held in the same town. Compare the printed "Programme" of 1876, reproduced below, with the program of the 1936 model.

Not much contrast in name. In fact, "Bible School Rally" is clearly designed to be popular and avoid the high-brow modern jargon. But the later program is clearly centered in understanding the religious needs and growth of children,

in relating the church to its character building allies, in understanding the existing world situation, in developing a more effective method and program in each age group, in sensing the wider fellowship, and in facing an intense modern social issue—the liquor problem.

How simple it was sixty years ago! Goliath, Jonathan, the Ark, Saul, Absalom, and David, each expounded in a "practical address" of fifteen minutes! Why did these religious educators ever come along and make conventions so complicated!

MACOMB CITY SUNDAY SCHOOL CONVENTION

The Third Quarterly Sunday School Convention
of this City meets at the METHODIST CHURCH

Sunday, March 26, '76

At 2:30, p. m.

PROGRAMME

- 2:30—Song, Reading Scriptures and Prayer.
2:40—Goliath: Character, and History of—15 minutes
—A. BLACKBURN.
—Song.
3:00—Jonathan: Character, and History of—15 minutes—J. T. WEBB.
—Song.
3:20—Reports of Schools.
—Song.
3:30—Business.
3:45—The Ark brought to Zion—15 minutes—J. W. BLOUNT.
4:00—Song and Benediction.

Evening Session

- 7:30—Devotional exercises—Rev. MOORE.
7:45—Practical address on the Life and Death of Saul—15 minutes—Rev. M. A. HEAD.
—Song.
8:00—Practical address on the Ark! What was it, where, etc.—15 minutes—Rev. YOUNG.
—Song.
8:20—Practical address on the Life and Death of Absalom—15 minutes—ELDER G. W. MAPES.
—Song.
8:40—Practical address on the Life and Death of David—15 minutes—Rev. JONES.
R. H. BROADDUS, Musical.

Persons unable to fill their places on the Programme, please procure substitutes and report to the committee.

Sixth Western Illinois Annual

Bible School Rally

FIRST PRESBYTERIAN CHURCH MACOMB
FEBRUARY 11, 1936

REV. RALPH CUMMINS, Havana, *Presiding*

- 9:30 Song Congregation
9:30 Devotions OTIS JR. AGGERTT, Ashland
9:40 Greetings REV. WALTER APPLGREN, Macomb
9:40 Response REV. CARL SANBERG, Seaton
10:00 Special Music MISS EDITH COATS, Mrs. PEARL BOON
10:10 Discussion, "The Child"—
"Child's Birthright" .. W. E. CARNAHAN, M.D., Macomb
"Child and Home" REV. C. E. PETITT, Moline
"Child and School" REV. CAROLINE GROTE, Macomb
"Child and Church" REV. C. E. SHIKE, Springfield
11:10 Song Congregation
11:20 Address, "Sunday Schools Face World Situation"
..... DR. R. M. HOPKINS, New York

Afternoon Session

REV. W. I. BINGAMIN, Quincy, *Presiding*

- 1:30 Song Congregation
1:40 Special Music MISS COATS, Mrs. BOON
1:50 Interesting Items from the 13 Counties by Their Presidents
2:10 Fifteen One-Minute Suggestions on "Improving Our
Schools
2:40 Business Session
3:10 Song Congregation
3:20 Address, "The Effort for a Larger Fellowship"
..... DR. IVAN LEE HOLT, St. Louis

4:00 Discussion Groups

- | | |
|----------------|----------------------|
| Cradle Roll | Temperance |
| Beginners | Missionary Education |
| Primary | Vacation Schools |
| Juniors | Leadership Training |
| Intermediates | Pastors |
| Seniors | Pastors' Wives |
| Young People | Parent Training |
| Adult | Worship |
| Administration | |

Evening Session

- 6:00 Banquet
REV. A. E. BEDDOWS, Beardstown, *Presiding*
7:15 Special Musical Program
..... First Christian Church Choir, Macomb
7:40 Song Congregation
7:45 Reports from Discussion Groups
8:15 Address, "Signs of the Times"
..... Mrs. IDA B. WISE SMITH, Evanston

Youth in Christian Social Action

What Are the Facts?

WE HEAR and read a great deal these days about social education, or concerning social action as being a part of a progressive program of Christian education. We are told that the best educational theory insists that we cannot first educate and then act, but that vital education enlists a person's whole being and is incomplete unless action is inseparably a part of education itself.

Recently religious and educational leaders have pressed for more action in the educative process, particularly with reference to building a more Christian social order. But our progress here is retarded because we do not know what young people's groups can actually do in the field of Christian social action that will be suited to their capacities, and at the same time make a real difference in improving our present social conditions, so that youth may not feel helpless in the face of seemingly overpowering social forces.

Below are listed a number of brief case descriptions telling of what some young people's groups have recently done. These are followed by a few questions for group discussions that may aid in helping your group to decide what to do.

HELPING TO BUILD A CHRISTIAN ECONOMIC ORDER

1. A "Youth Bill" for introduction in the ——— Legislature is being prepared by the ——— State Youth Committee against child labor. It will include provisions for expansion of educational facilities, financial aid to needy students, and increased recreational facilities. An appeal for funds has been sent to trade unions over the signatures of twelve prominent union leaders.

2. When reduction of the school term in one city from nine months for twelve years to eight months for eleven years was threatened by the defeat of the school tax referendum, the young people's service leagues of several churches of a certain denomination swung into action. They enlisted the support of other groups in a committee. Banners and posters were made and posted near the polls. Finally, a mass parade down the main streets was held to the music of the school band and with the aid of members of a well-known organization. A small covered wagon, bearing the slogan "Shall We Go Back to Covered Wagon Days," brought up the rear of the parade. The referendum, twice defeated before, won by a vote of two to one.

WORKING TO HELP SOLVE THE ALCOHOL PROBLEM

3. Under the direction of a pastor who is president of the county council, a study is being made by the young people of various denominational groups of scientific temperance education and conditions in the county resulting from the sale and use of liquor. A reading room has been equipped with up-to-date materials, posters have been made, conferences conducted, and a great deal of interest is centered around the study of this problem.

4. Petitions were circulated by brewery interests and some beer-tavern men in a middle west state, requesting the city council to enact an ordinance permitting dance halls in connection with beer taverns. The case was to come up on council meeting night and a lawyer was to speak for the dance halls. A Youth's Temperance Council, learning of the move for the dance halls, secured petitions with a host

of names written thereon, protesting any such move on the part of the city council. Not only did they send in their petitions, but thirty-five of the members attended the council meeting the night the case was to come up. The lawyer made a lengthy presentation for the tavern interests; the young people, in a brief time, presented the evil effects and the result of such a move. Their arguments against beverage alcohol, together with the dance hall proposition, won for these young people a victory. The city council voted against dancing in the beer taverns.

ASSISTING IN BRINGING ABOUT WORLD PEACE

5. In a certain area, the Young People's Federation of one denomination has been studying the problem of peace and war from a number of angles. Several years ago a pledge, that they would not take part in war, was signed by a large number in the organization. Later many of the group became so interested in the problem that other young people in the city were contacted and a Peace Action Council was formed. This has been active particularly at election time when Congressmen were canvassed to determine their attitudes toward war, and active house-to-house electioneering was done for those on the approved list. In this latter activity, members of other youth organizations in the city assisted. After a time the group began to feel that the pledge signed earlier was not a sufficient guarantee against participation in war. Therefore, a resolution was introduced into the meeting of the organization requesting that a committee be appointed to make plans for registering the decision of out-and-out pacifists so that, if a war should come, reference could be made to the pledge made. At the last meeting of the organization, the committee reported that those desiring to make such a pledge—that they would not take part in any war in any way—might sign in the book provided, and that this book would be deposited in the city hall or some other such place for reference.

BEING CHRISTIAN WITH OTHER RACIAL GROUPS

6. That young people are ready to go farther than their elders on the matter of race relations is shown by the following incident at the University of ———. A daughter of a Negro druggist, who had done some graduate work at an eastern college, applied for further study to the University of ———. Her application was refused by the Board of Visitors. The National Students' League of the University, composed of white students mainly from the South, criticized this action in the following statement:

The reason given (for refusing admittance) was that education of white and colored persons in the same schools is contrary to the long-established and fixed policy of the state. We gather from this statement that the student in question was refused admittance solely because of her race. We ask whether a long-established policy is never to be changed; we ask whether, in the present time of general political reaction and antagonism against racial minorities, it is not necessary to assert the right of equal opportunity for all people, regardless of color or creed. In short, we criticize the board's stand because it implies the desirability of continuing educational inequality. We are confident that every liberal, radical, and Christian thinker will concur with us in this protest.

(Continued on page 40)

A Commitment Service for Ministers

THE following service was used recently at the close of a combined meeting and program of the Baltimore Federation of Churches and Ministerial Association. It was supplied by Rev. Jarvis S. Morris, Pastor of the Babcock Memorial Presbyterian Church. The program which it concluded dealt with the responsibility of the church and the minister for youth. It is suggestive both in content and form.

HYMN: "Jesus Calls Us: O'er the Tumult"

PRAYER (for each minister to pray in silence): When I was but a boy, O Lord, thou didst call me into the fold of Christ. Then it was I gave my heart to thee and professed thee before the world. . . . For this, thy mercy in my childhood, I thank thee!

When I was but a youth, thou didst call me into the field of Christ, making me aspire to be an under-shepherd of thy people. . . . For this, thy loving kindness in my youth, I thank thee!

In the years that have flowed swiftly between, thou hast led me step by step . . . through school and seminary, through ordination and into thy pastorate. . . . For this, thy gracious leading, I thank thee.

Now, thou hast placed upon me my present charge with heavy responsibilities, and high privileges—the teaching of children, the comforting of the aged, the inspiring of youth, the admonishing and leading of all. . . . For this, a man's share of thy work, O Lord, I humbly thank thee.

Help me as I ask myself in thy presence. . . . (*Rate yourself from 1 to 5 in each blank space.*)

- I. Am I keeping my spirit young?
 1. In my joy of life and genuine happiness in my Christian faith _____.
 2. In my love and appreciation of the beautiful in nature, art, music, literature, and personal habits _____.
 3. In my attitudes toward the future: am I hopeful and idealistic, or do I admit either defeat or a drawn-battle? _____.
- II. Am I keeping myself equipped for the service of youth?
 1. In my attitudes, am I critical or sympathetic? _____.
 2. In my reading and study, do I acquaint myself with the current problems and movements of youth? _____.
 3. Do I interest myself in youth's interests? _____.
- III. Am I seeking all opportunities to serve youth?
 1. In social contacts _____.
 2. By personal friendship and counsel _____.
 3. By definite interest and sympathetic participation in their religious activities in my church _____.
 4. Beyond my church, in their religious and moral associations with other young people _____.
- IV. Am I giving youth its proper place in my church program?
 1. In giving young people definite responsibility,
 - a. In doing work for the church _____.
 - b. In missions and the broader tasks _____.
 2. In giving youth proper representation on the church boards and councils _____.
 3. In my preaching, do I often present a message particularly for the young people? _____.
- V. Am I living the life that I would honestly have youth emulate?
 1. In my personal devotion to Christ and his ideals _____.
 2. In diligence in my Godly business _____.
 3. In my family life _____.
 4. In my relationship with the world of things—business, money, property _____.

HYMN: "Lord, Speak to Me That I May Speak"

PRAYER (in unison): Lord of age and of youth, God of the living past, the opportune present, and the promising future, we commit our ways unto thee. Thou hast led us all the way . . . lead thou us on from step to higher step, bringing thy love to those for whom our Savior died. Empower us by thy spirit to live the life and preach the truth as they are in Christ Jesus our Lord, to whom be glory and majesty, dominion and power, now and forever. Amen.

The Workers' Conference

THE Easter season marks the climax of the year for many churches. Because of this it is easy to become buried in details of many activities and there is a grave danger of losing the significance which the season may have for every church member.

The March meeting of teachers and officers might very profitably be given over entirely to a consideration of ways in which to fill the Lenten and Easter time with rich meaning for boys and girls, young men and women, and adults who will be participating in the many services and activities of the church. However, there are also other important matters which should not be neglected and it may seem advisable to broaden the scope of the March conference. Perhaps the following outline will be suggestive.

1. DEVOTIONAL PERIOD

"Fountains in the Desert" is the seventh in the series of spiritual autobiographies. You may wish to have it reviewed or read. Or the entire devotional period could be built around the poem entitled "Lent" which appears on page 15.

"Fountains in the Desert"
Crowell, "Lent"

2. EASTER IN OUR CHURCH

Any services being planned for the church as a whole should be presented if this has not been done. If departments have special plans, these should also be reported. Possibly plans have not yet been made and such a service as that suggested in the article by Miss Gray will appeal to the group. But keep details to a minimum and give at least some time in this meeting to a careful consideration of such questions as: What message do I want the Easter season to bring to my pupils this year? In what way can I help to make this message articulate in the lives of my pupils—through class periods, through worship, through personal conferences? What preparation can be given for church membership? How can new members be put to work in the active program of the church? The following articles will aid in answering some of these questions:

Cartwright, "Putting the New Member to Work"
Hart, "Interpreting Easter to Modern Youth"
Myers, "Through the Eyes of Children"
Bouwman, "A Philosophy of the Christian Education of Adults"
Jones, "Children and Church Fellowship"
Gray, "But in the Morning—Joy!"

Some of these do not bear directly upon Easter, but they present points of view which are worthy of careful study. And if a new point of view can be given to an individual or a group, is not that a worthwhile Easter observance?

3. OUR CHURCH AND OUR COMMUNITY

The church's responsibility for the character influences in the entire community should ever be kept before church school leaders. Do matters discussed in the following articles suggest activities which might be undertaken?

Wyker, "Christian Unity Is Not Enough"
Davis, "Lotteries Challenge the Church School"
Ehrensperger, "Play Tournaments and Christian Values"

4. A STUDY IN CONTRASTS

Contrasts are always interesting. The two convention programs which appear on page 20 tell a significant story. They might serve as the background for a discussion of Christian education "Then and Now."

But in the Morning—Joy!

An Easter Sunrise Service

By GLADYS E. GRAY*

TO MOST of us there is the appeal of the unusual in the early morning service which makes it something of a mountain-top experience. There is real need for a few such services to high-light the year's worship program.

Naturally, they call for even more careful preparation than usual so that nothing may mar their message, especially if it be Easter. The message here is so tremendous—its reception by everyday Christians so vital—that the service will absorb all the effort you can put into it. Special parts that depend on careful timing for their appeal need previous rehearsing and experimenting for the best effect. On such an occasion you should be able to have the help of the regular church choir, or the combined choirs of several groups if it is a union affair. And when the morning comes and the service begins, let it be worshipful in every detail. There should be a quiet dignity, plus an overflowing joy, which will make it a real experience for those participating.

This particular sunrise service is more elaborate than the usual suggestions, as befits a special event. It is an attempt to bring again to the group something of the despair of those friends of Jesus at his death, and the joy which followed for them and which should be ours at Easter time. To accomplish the former, I am suggesting the use of a large picture or stereoptican slide, colored if possible, of Ciseri's painting, "The Entombment," as the focus of attention and meditation while the audience is coming in and during the prelude. (You may, of course, substitute another picture. I have chosen Ciseri's because, while painted in 1869, it is one of the most modern and human in feeling. As we study the picture—the dead body of the Christ being carried to the tomb; supported by Nicodemus and Joseph of Arimathea in front; John carrying the shoulders; Mary walking at one side, her hand just touching the shoulder of her dead son; behind them Mary the wife of Cleopas, Salome, and the Magdalen—we share their sorrow, and their loss becomes ours. A full interpretation of the picture is in Bailey's *The Gospel in Art*.)

For many of you, an outdoor service will be possible—on some hilltop, perhaps, with an empty cross outlined against the sky. If so, in place of the large picture you may wish to use a small reproduction as a frontispiece for your order of worship, with a brief interpretation, to serve the same purpose. There can be no candles and probably no prelude. You will want to use trumpets, I am sure, for the call to worship and for leading the group singing. The choir will need augmenting to get sufficient volume for outdoor singing. The third anthem suggested—"Easter Litany"—will be your choice for a large service, for it is scored for double choir, trumpets, trombones, and tympani. And do not forget to have an alternate plan in case it rains.

This service has been planned for indoor presentation, early enough so that the room is dusky,

with the light growing as the service progresses. At the front, on a raised platform, if possible, should be an altar—an altar cross in the center with a bouquet of flowers and a single candlestick on either side. Tall, seven-branched candelabra should stand at either end of the altar, with enough other candelabra at one side for the choir, at the other side for pianist and leaders, and in the room for the audience.

So much depends on the size of your room and your audience that no definite directions can be given for lighting all the candles. The ceremony is a simple adaptation of an old Greek Christian rite and should be accomplished as rapidly as possible for the best effect. A lighted shrine candle, concealed behind the altar cross, will easily give the first light for the leader. If possible, each person should have an unlighted candle and a dignified way of getting it into its place. In a large group, you may use candles only in front, with the regular lights coming on at the proper time. In some situations, it may be possible to have a ceremonial procession of the entire group with lighted candles, led by the choir and the leaders, make a circuit of the room during the processional hymn, leaving the candles in the holders provided and returning to their seats.

For the first part of the service, a tall screen should conceal the altar in order to hold the copy of the picture. On no account should late comers be seated from the time the prelude begins until the singing of the first hymn.

Your mimeographed copies of the service will not contain all the directions printed below, but they should contain all the words of the hymns and, if possible, the special music. Here is a verse by Martha Persis Smith for the cover page of your program:

If but one little moment the Easter message rings,
If but one little moment your heart within you sings,
If but one breath of His love across your life be blown,
Then thank the Lord who sent them, His Easter is your own.¹



Ciseri

THE ENTOMBMENT

* Geneva, New York.

Order of Service

Prelude: "O Vos Omnes" (from "Seven Last Words of Christ"), Dubois

(While this is being played as a piano solo, all lights should be out, other than the spotlight on the picture, "The Entombment" by Ciseri. On the last six measures of prelude, this light should gradually fade so that darkness prevails for at least two minutes following last chord. During this time two assistant leaders, gowned in black like the leader, should remove picture and screen and, returning, kneel one on either side of the leader before the altar.)

Call to Worship: "The Strife Is O'er," Palestrina

(Quartet or choir in distance. First "allelulias" just loud enough to be heard, each verse slightly louder. Repeat first "allelulias" softly at end. As last notes are sung, leader should take the lighted shrine candle from the altar and, holding it high in front of him, turn to the kneeling assistants with the following age-old Easter salutation)

LEADER: The Lord is risen!

(The assistants rise and light their individual candles from the flame, with the answer)

ASSISTANTS: The Lord is risen indeed!

(The leader should stand with candle raised until the assistants have in turn lighted the candles of those nearest them, who in turn light those behind them, and so forth, each time with the same salutation and response, and have also lighted the candelabra at either end of the altar and those for the pianist and leaders.)

LEADER: The Lord is risen!

GROUP IN UNISON: The Lord is risen indeed!

(Whereupon the leader and assistants turn to the altar, place the shrine candle in front of the cross and the two candles in the single sticks on the altar, and take their places at one side as the processional hymn begins.)

Processional Hymn: "Sing with All the Sons of Glory," Irons (Tune: "Hymn to Joy")

(The choir will sing first stanza as it approaches the room from outside, the group joining in as the choir appears. Members of the choir carry lighted candles which are put in the candelabra as they take their places at one side of the altar.)

Invocation:

O God, our Heavenly Father, we give thee thanks that the power of thy love gave us the great evidence of thy goodness, in the Life, Death, and Resurrection of thine only-begotten Son. Grant, our Father, that as we rejoice in the resurrection message, the spirit of thy love may enter our hearts. May we govern our lives by the spirit of kindness, unselfishness, and goodwill. So help us to carry the spirit of eternal life with us, that thy Kingdom may come, as thy will is done on the earth as it is in heaven. Amen.²

Antiphons of Praise*:

LEADER: Bless the Lord, O my soul, and all that is within me, bless his holy name.

For now is Christ risen from the dead and become the first fruits of them that slept.

GROUP: "The Day of Resurrection" (First stanza. Tune: "Rotterdam")

LEADER†: If ye then be risen with Christ, seek the things that are above, where Christ is, seated on the right hand of God.

Set your mind on things that are above, not on things that are on the earth. For ye also were dead, and your life is hidden with Christ in God.

* The Scripture passages, in the order used, are from: Psalm 103:1; I Corinthians 15:20; Colossians 3:1-4; Song of Three Holy Children, verses 35, 36, 52, 60.

† This, and succeeding Scripture, may be read by the first and second assistant leaders respectively.

When Christ who is our life shall be manifested, then ye also shall be manifest with him.

GROUP: "The Day of Resurrection" (Second stanza)

LEADER: All ye works of the Lord, bless ye the Lord;

praise him, and magnify him forever.

O let the heavens and the earth bless the Lord,

praise him, and magnify him forever.

Ye Children of Men, bless ye the Lord:

praise him, and magnify him forever.

GROUP: "The Day of Resurrection" (Third stanza)

LEADER: Lift up your hearts!

GROUP: We lift them up unto the Lord.

LEADER: Praise ye the Lord.

GROUP: The Lord's name be praised.

Anthem: "Gloria," A. Buzzi-Peccia³ (or the hymn, "O the Golden Glowing Morning" by LeJeune⁴; or the anthem, "Easter Litany" by Dickinson⁵)

Talk: "An Ancient Joy in a Modern Heart"

Service of Meditation:

LEADER: The Lord be with you.

GROUP: And with thy spirit.

LEADER: Let us pray.

QUARTET (singing softly in unison, tune "Aeterna Christi Munera"):

O splendor of God's glory bright,

From light eternal bringing light;

Thou Light of life, light's living Spring,

True Day, all days illumining.⁶

GROUP (reading in unison):

Spirit of Life, in this new dawn,

Give us the faith that follows on,

Letting Thine all-pervading power

Fulfill the dream of this high hour.⁷

QUARTET: Confirm our will to do the right,

And keep our hearts from envy's blight;

Let faith her eager fires renew,

And hate the false, and love the true.⁸

GROUP: Spirit Creative, give us light,

Lifting the raveled mists of night;

Touch Thou our dust with spirit-hand

And make us souls that understand.⁹

QUARTET: Dawn's glory gilds the earth and skies;

Do thou, our perfect Morn, arise;

The Father's help his children claim,

And sing the Father's glorious name. Amen.¹⁰

LEADER: Let us sit in silent meditation before the empty cross, that its glorious message of God's love may be ours this Easter day.

SILENT MEDITATION (two minutes)

SOLO: "Above the Hills of Time," Londonderry Air

Above the hills of time the cross is gleaming,

Fair as the sun when night has turned to day;

And from it love's pure light is richly streaming,

To cleanse the heart and banish sin away.

To this dear cross the eyes of men are turning

Today as in the ages lost to sight;

And so for Thee, O Christ, men's hearts are yearning

As shipwrecked seamen yearn for morning light.

The cross, O Christ, Thy wondrous love revealing,

Awakes our heart as with the light of morn,

And pardon o'er our sinful spirits stealing

Tells us that we, in Thee, have been reborn.

Like echoes to sweet temple bells replying,

Our hearts, O Lord, make answer to Thy love;

And we will love Thee with a love undying,

Till we are gathered to Thy home above.¹¹

SILENT PRAYER (three minutes)

LEADER: For behold, now by the cross is joy come into the world.

Hymn: "Joy Dawned Again on Easter Day" (Tune: "Lasst uns Erfreuen," with allelulias)

(Continued on page 34)



Suggestions for Building APRIL WORSHIP PROGRAMS



PRIMARY DEPARTMENT

By Margaret E. Sherwood*

THEME FOR THE MONTH: *God's Spring-time World*

For the Leader

What leader of primary children does not look forward eagerly to the spring as a time when worship experiences are especially rich and meaningful? Boys and girls of this age are naturally sensitive to all the beauties of the returning flowers and trees and birds. All nature bespeaks joy and happiness, and it is a simple step, indeed, for the leader to guide her children in wonder to the appreciation of God as the one who has given us all things richly to enjoy. How fitting, too, that the Easter Day comes in the midst of this happy time, for it is through the experiences of the renewal of life that we may best interpret the Easter message for little children. All the beautiful world of nature is telling the story of God's great love and care, and the happy Easter story is just another proof of this. Then we shall wish to carry the children's worship experiences just a step further in enabling them to appreciate the fact that God needs his children to work with him in making his world the happy place he intended it to be.

With these thoughts in mind, we suggest the following emphases for each Sunday:

FIRST SUNDAY: *Signs of Spring.*

SECOND SUNDAY: *Easter Day.*

THIRD SUNDAY: "'Tis God Who Sends the Spring."

FOURTH SUNDAY: *Working with God.*

Much of the worship for this month may well be very informal in character. Especially as the children bring to their department room the signs of returning spring, or share their discoveries, or listen to music which tells in its happy way the secrets of spring, will they sense the wonder and mystery of it all, and the words of prayers and songs and Bible verses they have learned will be the natural expression of their feelings.

Activities Which May Lead to Worship

1. Decorating the department room either with real nature materials (leaf buds, forsythia, a cocoon, bulbs, pussy willows, etc.) or pictures and drawings of flowers, birds, gardens, etc.

2. Making posters to illustrate some of the springtime Bible verses and songs.

3. Taking a nature walk and sharing springtime discoveries with others in the department.

4. Recalling Bible verses and songs which tell about God's gift of the spring-time.

5. Planting and caring for bulbs or seeds, to be used either in the children's own room or as a gift for others.

6. Planning and carrying out some project of sharing Easter joy with others, as a plant or greeting to parents, to a sick child, or to a shut-in friend.

7. Listening to or telling stories about the beautiful things God has made, or listening to the happy Easter story.

8. Listening to music, such as "Spring Song" by Mendelssohn or records of bird calls, in order to appreciate nature sounds such as those of flying and singing birds, growing flowers, bubbling brooks, etc.

9. Going to the church auditorium for an Easter worship experience.

There are so many materials which the leader may choose as aids in guiding the worship of her children along these lines. Some of these will be found in the suggestions given below.

Materials That Will Enrich Worship

INSTRUMENTAL MUSIC:

"Spring Song," Mendelssohn³

"Au Matin," Godard³

"To Spring," Grieg

"Morning Voices," Grieg

"Melody in F," Rubenstein

"Prelude in E Minor," Chopin⁶

SONGS:

"'Tis God Who Sends the Spring"^{3, 6}

"All Things Bright and Beautiful"^{5, 6}

"A Prayer for Each Season" (Spring)^{2, 5}

"This Is the Day Which the Lord Hath Made"^{1, 2, 5}

"The Lord Hath Done Great Things for Us"^{1, 3, 5}

"God Is Love" (Easter Song)^{2, 5}

"Sleep, Little Seed"^{1, 2, 3, 4}

"Nature's Message"¹

"Comes the Wondrous Hour"¹

"My Garden"²

"Nature's Easter Story"²

"Praises Everywhere"²

SCRIPTURE VERSES:

"He hath made everything beautiful in its time."—Ecclesiastes 3:11a

"For, lo, the winter is past;

The rain is over and gone;

The flowers appear on the earth;

The time of the singing of birds is come."—

Song of Solomon 2:11, 12a

"God giveth us richly all things to enjoy."—I Timothy 6:17b

"The earth is full of the loving kindness of the Lord."—Psalm 33:5b

"Every good gift and every perfect gift is from the Father."—James 1:17a

"O sing unto the Lord a new song;

For he hath done marvellous things."—Psalm 98:1

"Whatsoever thy hand findeth to do, do it with thy might."—Ecclesiastes 9:10

"The Lord hath done great things for us, Whereof we are glad."—Psalm 126:3

"This is the day which the Lord hath made; We will rejoice and be glad in it."—Psalm 118:24

STORIES:

"The Boy Who Discovered Spring," in *Why the Chimes Rang*, Alden.

"The Little Bulb," in *All-the-Year Stories for Little Folks*, Spriggs.

"The Garden That Awoke," in *Key-stone Primary Graded Course I*, Lesson 27.

The Easter Story: Mark 16:1-7; John 20:11-18; Luke 24:13-35.

"The Garden of Arimathea," *Children's Leader*, April, 1935. (Printed herewith.)

Once upon a time there was a man named Joseph who owned a very beautiful garden in the town of Arimathea. This garden was filled with bright, nodding flowers, and the birds who made their homes in the trees there, some people say, were the happiest, most friendly birds in the world. And Joseph of Arimathea was glad that the birds lived in his garden.

One day two bluebirds moved into the garden. One had a little red feather right under his chin, and the other little bird was so fat that he looked almost like a little blue balloon. Such wonderful stories as these new bluebirds had to tell! Each night, just before bedtime (you know how the birds love to talk just before it gets dark), all the birds in the garden would fly over and listen to the stories the bluebirds told about their travels around the world. That is, they all came but one mean old black crow, who was so jealous that he always perched in the next tree and made fun of his new neighbors.

Of all the stories the bluebirds told, the one the other birds liked best was about the kind Man they had seen in the cities. The bird with the red feather told how this Man had made the sick people well, and had been such a good friend to all the boys and girls. And the little fat bird told them that the Man always gave crumbs and pieces of corn to the birds. "Why, he was our best friend," said the bird with the red feather. And then they would tell how he seemed to love everyone and always tried to help everyone—and the other birds sighed and wished that they could see him. But the mean black crow just laughed and croaked in his harsh voice, "Don't believe all you hear!"

One Friday afternoon, while the bluebirds were taking a nap, they heard men's voices in their garden. As they pecked out over the branches they saw Joseph, the owner of the garden, and they heard him say, "Let him rest inside this rock cave."

"He's going to rest for a good long time now!" answered another man who was dressed like a soldier, and the birds saw that he was carrying a man who seemed to be sound asleep. Just as the soldier lifted the man to lay him in the cool, clean cave, the little birds saw something that made them nearly fall off the branch. "Did you see his face?" asked the little bird with the red feather. "Yes—that man who seems to be asleep is our kind Friend—the one we told the other birds about," answered the little fat bluebird, and his eyes almost popped out of his little round head.

That evening when the birds had all gathered for their talk, the bluebirds told them what they had seen. And they all flew down to see the Man, but someone had put a big stone in front of the cave, and they couldn't see inside.

"If he is so wonderful," teased the mean old crow, "why is he sleeping in that cave? I guess he is going to stay there for good now. That's what I heard the soldiers say. They said he was through trying to help people. I think the soldiers ought to know."

"I can't understand it," replied the little fat bluebird, "but I am sure he won't stay there long. I can't blame him for resting; he was always so busy helping people. But I can't under-

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stand it. Everybody needs him so much."

And the birds went to bed very sad and puzzled.

The next morning one bluebird told the other he had not been able to sleep a wink all night, because he was thinking of their Friend, the kind Man who was asleep in that cave behind the big stone. The other birds said they had been wondering who would help the sick people now, and love the boys and girls, and feed the birds in the city streets. And they were all very quiet and thoughtful that whole day and they couldn't sing. The next night they didn't sleep much because they were so worried.

Very early Sunday morning, just as the sun was peeping up over the hilltop, they saw two women standing in front of the cave, and the big stone was moved away from the door.

"I'm going to fly down there," said the bird with the red feather, "and see if he is awake yet." So the little fat bluebird waited very patiently for the other bird to return with some news. And when he came back he said that the women looked very sad and he had heard them say that someone must have taken the Man away. And that made the little bluebirds feel bad, too. But as they were turning away they heard someone call, "Mary!"

One of the women started to walk down the garden path where a man was coming along. "It is our Friend, the kindest Man in the world!" cried the birds and they flew swiftly to awaken all the other birds and tell them the good news. As soon as the birds all heard about it and saw the kind Man, they began to sing and the garden was filled with their beautiful music.

"What's all the noise for?" croaked the mean old crow. "Can't you let a fellow sleep?" But the songs of the other birds drowned out his cross words. And this is what he heard them singing that lovely Sunday morning. "The kind Man who loves everybody is awake forever," sang the little birds as if their throats would burst. "And now he will always help sick people and be a friend to the boys and girls, and watch over the birds."

And if you get up early some bright morning in the springtime, you may hear that same song—and you will know the kind Man's name.

—Used by permission.

Suggested Program for April 5

THEME: *Signs of Spring*

This is only a suggestion of what might be done.

FELLOWSHIP: As the children arrive in their department room, they will find some evidences of the returning spring. Perhaps some of them have brought leaf buds or early spring flowers. They will want to arrange these in vases. If bulbs have been planted, these will need to be cared for. A few springtime pictures may be lying around on a small low table, ready for another group of children to select the ones they like best and hang in an appropriate place in the room. A few of the children may wish to gather around the piano and sing over some of the spring-

time songs with which they are already familiar. When the group is ready, the pianist may play very softly, **QUIET MUSIC:** "The Flying Bird"¹

CONVERSATION may follow as to what this music reminds the children of. This may lead directly to an informal sharing of some of the discoveries which the children have already made in the out-of-doors, ending with the question, "Who is it that has given us all these beautiful things to make us happy?"

BIBLE VERSES: The children may then be encouraged to recall some of the Bible verses which tell about God's gift of the springtime (see suggestions under "Materials That Will Enrich Worship"). Do any of these verses make you think of a song you have learned before?

SPRINGTIME SONGS: Let the children choose one or two of their favorite springtime songs. The small group which was singing in the informal fellowship period may lead the children who do not seem to be familiar with these songs.

LEADER: I know a lovely story which tells the same happy story we have been singing about in our songs and thinking of in our Bible verses.

STORY: "In Bobby's Garden"

Away down in the earth there slept a little brown bulb. Down there, where it was dark and cool, the bulb slept in the daytime and in the nighttime, too.

Up in the garden some one was thinking of the little bulb. Bobby had helped to put the bulb in the earth. Now he was waiting for it to awaken.

"Why is the flower sleeping so late?" Bobby asked his father one morning. "It is April. It should be awake."

"The sun and the rain will awaken it," his father answered.

"Isn't there anything I can do to help?" asked Bobby.

"Of course there is," said his father. "You can rake the leaves away so that the sun and the rain can reach the bulb more easily."

So Bobby took his rake and raked up all the damp, clinging leaves. Still nothing happened.

"We must wait for the sun and the rain," his father told him.

"I wish I could make the sun shine," said Bobby, but he could not.

There was Some One who remembered Bobby's garden, however, and who could send the sun and the rain. Soon the sleepy brown bulb was roused. It felt damp, and as if it were swelling. Then it felt warmer and warmer, until it had to open up its outside brown coat. Then the bulb began to stretch and stretch. It reached its green fingers up and up toward the warmth. Finally one little finger poked through the earth in the garden, and Bobby saw it.

"Oh, Father," he called, "the flower is awake!" "You are right, Bobby," his father said. "Soon all the flowers will return to the garden." And it happened just as Bobby's father had said it would.

Bobby was delighted. "The flowers have come back to the garden," he told everyone whom he met. "The bulbs aren't dead. They live again!"

Then the birds began to come back to Bobby's garden, too. The robins came, and the bluebirds, and the orioles. They built their nests in the trees.

Again and again Bobby thanked the God of all gardens, and he sang a little song to himself. It was:

"For, lo, the winter is past;

The flowers appear on the earth;

The time of the singing of birds is come."

—From *Westminster Department Graded Materials. Primary Teacher's Quarterly. April-June, 1934.* Used by permission.

PRAYER: Either informal prayers by the children expressing their feelings of gratitude to God as the Giver of the happy springtime, or the following prayer verse may be used:

God, who makes the world so lovely,
Make me lovely too.
May I fill with joy and gladness
Everything I do.
Help me not to spoil the beauty
Of thine earth so fair,
May I show I too am worthy
Of thy loving care.

—GRACE H. PATTON. From *Children's Leader*, copyright by the Judson Press. Used by permission.

LEADER: One of the ways in which we may say thank-you to God for all his lovely gifts is by bringing our own gifts.

OFFERING: The pianist may play softly while the offering is gathered.

OFFERING PRAYER:

To God, our heavenly Father,
Who wakes the earth in spring,
Who gives us many lovely gifts,
Our offering we bring.

—GRACE H. PATTON. From *Children's Leader*, copyright by the Judson Press. Used by permission.

¹ Elizabeth McE. Shields, *Worship and Conduct Songs for Beginners and Primaries*. Richmond, Va., Presbyterian Committee of Publication, 1929.

² *Primary Music and Worship*. Philadelphia, Presbyterian Board of Christian Education, 1930.

³ Clara Beers Blashfield, *Song Friends for Younger Children*. Rock Island, Ill., The Vaile Co., 1931.

⁴ Danielson and Conant, *Song and Play for Children*. Boston, The Pilgrim Press, 1925.

⁵ Danielson and Conant, *Songs for Little People*. Boston, The Pilgrim Press, 1915.

⁶ Edith Lovell Thomas, *A First Book in Hymns and Worship*. New York, The Abingdon Press, 1922.

JUNIOR DEPARTMENT

By Violet Otto Wilson*

THEME FOR THE MONTH: *The Triumph of Goodness*

Junior children are not too young to begin to grasp the deep significance of Easter. The Easter victory meant much more than the resurrection of the body.

For months before the end, Jesus' following had been decreasing. At last even the poor whom he championed to the last turned against him and cried, "Crucify him!" Even his disciples fled. He died, apparently defeated.

Then the unbelievable happened. To

his poor, discouraged followers came the Easter vision. Jesus was not dead. He was risen! Now they knew that evil had not overcome him. Some way his goodness had triumphed. He lived!

Through nature myths and beautifully-told nature facts, juniors can come to an understanding of this perennial truth: the triumph of goodness, beauty, and life over evil, decay, and death. But, best of all, the same truth can be brought to them very concretely in the hero stories that they come to love during this period of their lives.

"Babes in Christ," no matter what

their age, find the meaning of Easter hard to grasp. Surely leaders of juniors should do all in their power to make Easter a loved and meaningful season in the lives of the children in their department.

April 5

THEME: *How Jesus Dared Death*

HYMNS: "Dare to be Brave," "Father, Hear the Prayer We Offer," "God Is My Strong Salvation," "Hear Us, O Our Father," "I Would Be True," "Marching with the Heroes."

POEM: "How the Little Kite Learned to Fly"

* Chicago, Illinois.

"I never can do it," the little kite said,
As he looked at the others high over his head;
"I know I should fall if I tried to fly."
"Try," said the big kite; "only try!
Or I fear you never will learn at all."
But the little kite said, "I'm afraid I'll fall."

The big kite nodded "Ah, well, goodbye;
I'm off"; and he rose toward the tranquil sky.
Then the little kite's paper stirred at the sight,
And trembling he shook himself free for flight.
First whirling and frightened, then braver grown,
Up, up he rose through the air alone,
Till the big kite looking down could see
The little one rising steadily.

Then how the little kite thrilled with pride,
As he sailed with the big kite side by side!
While far below he could see the ground,
And the boys like small spots moving round.
They rested high in the quiet air;
And only the birds and the clouds were there.
"Oh, how happy I am!" the little kite cried,
"And all because I was brave, and tried."

—KATHERINE PYLE, from *The Home Book of Verse*.

STORIES: Read again the accounts of Jesus' entry into Jerusalem in the gospels and in Bowie's *The Story of the Bible* (Abingdon Press). Here is a summary of the story for juniors:

Did you ever think how brave Jesus was to go to Jerusalem that last time? He knew that many people in that city hated him and some even wanted to kill him. But he went just the same.

He felt that God wanted him to go. That's why he went. You see, from the very first Jesus had gone about preaching good news to the poor. And now the time had come for him to tell the poor people in Jerusalem that they, too, could please God if they tried, even if they couldn't keep all the foolish rules of conduct which the rich and important people said had to be kept. Jesus knew God loved poor people who had to spend most of their time earning a living quite as much as rich men who could take hours and hours to perform all the ceremonies they thought God liked. And he wanted to tell those rich men and teachers who thought they were so important that God knew that their hearts were wicked.

So Jesus went into Jerusalem riding on a donkey. Now, long ago a prophet had said that when God's appointed king came, he would come riding on an ass. When the poor people saw Jesus coming in this way they all began to shout, "Blessed is the one who comes in the name of the Lord." They thought to themselves, "Jesus is going to be our king now."

But the important people grew very angry and hated Jesus more than ever. They feared that he was going to stir up trouble for them. So they planned to kill him just as soon as they could.

Because Jesus was not afraid, he has helped his followers through all the years not to be afraid. When they are brave and stand for the right, even if it is hard, they are showing again that right will triumph over wrong. Thus they are keeping Easter.

Or "The Boy Who Was Not Afraid" (in Bradshaw's *Knights of Service*) may be used. It is here retold in briefer form.

Ten-year-old Seng had always gone to a mission school near his home in China. His father and mother were Christians and, of course, Seng was a Christian too. So imagine how he felt when one day he heard his father say, "The Boxers are fighting the Christians wherever they can find them."

"Who are the Boxers?" asked Seng.

"They are some of our own people who think that all foreigners, even the missionaries, have come to do harm to our country."

"Would they kill us too?"

"That's what is likely to happen, my son."

"But suppose we said we weren't Christians. Would they kill us then?" asked Seng.

"Christians don't tell lies, Seng. They don't need to be afraid of anything men can do to them."

Of course Seng thought often about the Boxers during the next few days. When they didn't come, he felt safe again.

Then suddenly one day the whole village was in confusion. The Boxers had come after all,

and were dragging the Christians out of one house after another. They came and took Seng's father and mother away too. But at first they didn't take Seng. He looked as if he would make a good soldier later.

"You worship the idols when the captain tells you to and you will be safe," one soldier said to him.

"But I'm a Christian," Seng answered.

"You may be killed for saying so."

"My father said that Christians don't need to be afraid."

"Leave the boy to me," said an important-looking officer and he took Seng away to the finest-looking house Seng had ever seen. "Stay here till I come back," he said.

Seng was terribly frightened. Perhaps the officer had gone out to plan how to kill him. He hadn't locked the door. Should he try to run away? No. His father had said Christians needn't be afraid. It seemed a long time before the officer came back.

"Why didn't you try to run away?" he asked Seng.

"I said I would stay," Seng replied.

"If you will worship idols as I do," said the officer, "you may stay here with me always and be as my own son. Otherwise—well, you know what happens to Christians."

"Yes, I know, but I am a Christian and always will be."

The officer felt very angry. Finally he said, "You feel that way now, but perhaps after a while you will change."

Seng thought for a time, then he said, "No, Christians never change. I couldn't."

It seemed hours before the man spoke.

"Seng, you are a strange boy, a brave boy. You are to stay with me here, even if you are a Christian, now and always."

Or Edwin Long's picture "Diana or Christ" (Perry Pictures Co., Malden, Mass. No. 3290) might be used together with its story.

April 12

THEME: *How Jesus Triumphed over Death*

HYMNS: "Breaks the Joyful Easter Dawn," "The Eastertide with Joy Was Bright," "The Snow Has Vanished," "The Spring Again Is Here," "With Happy Voices Singing." The Easter carol printed with these suggestions may also be used.

POEMS:

FAITH

In every leaf that crowns the plain,
In every violet 'neath the hill,
In every yellow daffodil
I see the risen Lord again.

In each arbutus flower I see
A faith that lived through frost and snow,
And in the birds that northward go,
A guiding hand's revealed to me.

Lo! winter from some dark abyss
Came forth to kill all growing things;
'Twas vain; spring rose on emerald wings,
Moth-like from her dead chrysalis.

Each germ within the tiny seed
Throws off the husk that to it clings;
And toward the sun it upward brings
New life to blossom to its need.

Ye hearts that mourn, rise up and sing!
Death has no power to hold his prey,
The grave is only where we lay
The soul, for its eternal spring.

In every leaf that crowns the plain,
In every violet 'neath the hill,
In every yellow daffodil
I see the risen Lord again.

—JOHN RICHARD MORELAND.
From *The Christian Herald*.

TALKING IN THEIR SLEEP

"You think I am dead,"
The apple tree said,
"Because I have never a leaf to show . . .
Because I stoop,

And my branches droop,
And the dull gray mosses over me grow!
I'm all alive in trunk and shoot;
The buds of next May
I fold away . . .
But I pity the withered grass at my feet."

"You think I am dead,"
The quick grass said,
"Because I have parted with stem and blade!
But under the ground
I am safe and sound,
With the snow's thick blanket over me laid.
But I'm alive, and ready to shoot,
Should spring of the year
Come dancing here . . .
But I pity the flower without branch or root."

"You think I am dead,"
A soft voice said,
"Because not a branch or root I own!
I never have died,
But close I hide
In a plummy seed that the wind has sown.
Patient I wait through the long winter hours;
You will see me again . . .
I shall laugh at you then,
Out of the eyes of a hundred flowers!"

—EDITH M. THOMAS. From *Pieces for Every Occasion* by Le Row.

PICTURES: Von Uhde's "Easter Morning," Burnand's "Peter and John," and Girardet's "The Walk to Emmaus." Interpretations of these pictures are found in Bailey's *The Gospel in Art* (Pilgrim Press).

STORIES: "Lady Bird," from the services of worship in the *Church School Journal* for April, 1935. "The Easter Story," from Bailey's *Tell Me Another Story*, is also suitable. It is briefly as follows:

Fuzzy caterpillar finally gave up in the late fall. He felt old and dried up as he wrapped himself in a gray blanket and hung himself on the end of a dried twig. "This is the last of me," he thought.

Winter came and went. Finally spring came looking for all her lovely creatures. She searched for Fuzzy Caterpillar too, but she could not find him anywhere although she asked the Long Green Grasses, the Patient Trees, the Laughing Brook, and the Sleepy Roots about him. Then when she had almost given up in despair, a beautiful moth came and lit on her finger. Everyone else thought this was a stranger from far away, but Spring told them it was only Fuzzy Caterpillar come to share his new beauty with his old friends.

Or, best of all, the resurrection story may be used. Story tellers will probably want to reread the gospel narratives and, perhaps, the account in Bowie's *The Story of the Bible*. As they prepare the story for telling, they will want to remember that this story is full of questions even for adults. Juniors have a passion for reality. In telling the Easter story to them, therefore, it is important that the central truth of the story alone be emphasized. For them the story may be expanded from this summary:

Last week we saw how happy the poor people in Jerusalem were when Jesus came riding into the city in the way they had expected God's chosen king to come. If Jesus would be their king, they thought, of course all their troubles would be over.

But Jesus did not want to be the sort of king who sits on a golden throne and gives orders. He wanted, instead, to rule over the Kingdom of Happiness which is in the hearts of kind people. So, when Monday came and went, and Tuesday, and Wednesday, and they found out Jesus had no intention of being the kind of king they wanted, they felt disappointed and angry. One by one they left him alone.

Then at last the important people had their own way and had Jesus killed. How glad they felt, for now surely they wouldn't have to worry

any more about Jesus upsetting their comfortable ways of living. But the poor people who had been friends of his felt very lonely after he was dead and buried. They were sad, too, for the way they had left him alone when he was in great trouble. They gathered together in little groups and talked about Jesus. They had never known anybody else so good and kind. It didn't seem possible that he could really be dead!

Finally one morning a marvelous thing happened. Several women—friends of Jesus—saw him. Then Jesus appeared to Peter and John and to other friends of his.

To them—even to the ones who had deserted him—he went with words of comfort and hope. And ever since his followers have had the courage to do the right because they know that love is stronger than hate and that, in the end, goodness will triumph.

April 19

THEME: *How Others Have Shared Jesus' Triumph*

HYMNS: Any of those suggested for April 5.

SCRIPTURE: Selections from the "Faith" chapter, preferably in a modern translation. Possibly Hebrews 11:1-3, 5, 6, 8-11, 11-19, 23-30, 32-38; 12:1, 2.

STORIES: The story of Joan of Arc may be used with picture illustrations. Ingres' painting (Perry Pictures, No. 480) is good. Or a picture of Hyatt's statue (University Prints) may be used. Among other possibilities are the stories of Father Damien (*Church School Journal*, April 1, 1934), Jean Valjean (*The Rules of the Game*, Abingdon Press), "The Apprentice Boy and His Master's Children" (*Golden Deeds*, Bobbs-Merrill Co.), and the following:

ONE WHO SHARED EASTER

One day a poor old woman was walking along the busy streets of Strasburg. On her head she carried a basket of eggs that she planned to sell at the market.

Suddenly a gang of boys fell upon her. They knocked her basket onto the ground and mocked and teased her until young John Frederic Oberlin came up, eyes flashing and fists flying. Surprised, the gang ran away.

John Frederic went straight to the stooping, sobbing old woman. He picked up the few remaining eggs, put them in her basket and gave it to her. "Don't move till I come back," he said and ran off toward his home.

In a few minutes John Frederic returned. Into the old woman's hand he poured a fistful of copper coins—all he had been saving for weeks. At first the old woman stood speechless. When she did begin to thank him, John Frederic put his hand gently over her mouth, kissed her wrinkled cheek, and marched off in his most precise military manner.

When John Frederic Oberlin grew up, he became a preacher. He wouldn't go to a big city church. Instead he took several village churches in the Valley of Stone where nobody else wanted to preach because the people were so ignorant and bad. There Mr. Oberlin worked all of his life—fifty-nine years in all.

He had a hard time of it, too, during his earlier years in that Valley of Stone.

The very first Saturday night he was there he heard a crowd of rough men, called the "Night Rovers," yelling and shrieking. Far from being afraid of them, he mounted his horse and rode after them. And what do you suppose he told them? He invited them all to church the next morning! They had such strong voices, he said, that they should use them chanting psalms in church rather than in keeping their neighbors from sleeping. Afterwards, unharmed, he rode home again.

All night long the Night Rovers argued about what should be done to this bold young preacher. Finally some of them went to the church service the next morning, but the rest sent word that if he ever followed them again, they would duck him in the nearest pond.

Of course John Frederic Oberlin wasn't at all afraid of those men. The next Saturday night he left his horse at home and met his enemies

near a watering trough. The men all felt so ashamed when they saw how brave he was that no one would be the first to touch him. After waiting quietly for some time, Mr. Oberlin bowed and said "My friends, it is late. It is time to go to bed. Goodnight." Then each man went his own way.

Thus, all of his life, John Frederic Oberlin faced evil bravely and overcame it with goodness. He knew that love was stronger than hate. And because he shared the Easter triumph, when he died the Valley of Stone which had once been such a wicked place was honored and respected all over France.

April 26

THEME: *"Let Your Light So Shine"*

A Candle Lighting Service

GLORIA PATRI (all standing)

RESPONSIVE READING

Leader: The Lord is my light and my salvation:
whom shall I fear?
The Lord is the refuge of my life;
of whom shall I be afraid?

People: One thing I ask from the Lord,
that do I seek;
That I may dwell in the house of the
Lord all the days of my life,
To gaze upon the grace of the Lord,
and to inquire in his temple.

Leader: Turn not thy servant away in anger;
thou hast been my help.
Cast me not off, neither forsake me,
O God of my salvation!

People: Send out thy light and thy faithfulness;
may they guide me,
May they bring me to thy holy hill,
and to thy dwelling place.

All: May I go to the altar of God,
to God my highest joy;
And may I praise thee with the lute,
O God my God.†

HYMN: "Lord of All Being, Throned Afar" (Tune: Louvan)

LEADER:

The people of India have a joyous holiday which they call *Dipawali* (pronounced dhēe' pā' vā' li) meaning "A Festival of Lamps." For that time the Indian women make many good things to eat, just as our mothers do at Christmas. But the loveliest thing about the festival is the lights. In every possible space—on shelves, in the niches of freshly whitewashed walls and porches—children help their mothers and older sisters to place lamps. Most of these lamps are only little black earthenware dishes filled with sweet oil and with a wick for lighting. Yet some families have tall, shining brass lamps with seven wicks burning at once. Some have kerosene lamps adorned with old-fashioned crystal pendants. And in the cities, red and green and blue electric lights help chase away the darkness on Dipawali night.

Years and years ago when Jesus lived across the sea in the land of Palestine, his country people had a "Festival of the Lamps" too. At their Thanksgiving season, for a whole week the Jews lived in rude huts made of green branches. Every day they celebrated in their beautiful temple. And every night they played games in the streets which were ablaze with thousands and thousands of flickering lights.

† Psalms 27:1, 4, 7-11, 14; 43:3, 4, from *The Bible: An American Translation* by Smith and Goodspeed. Used by permission of the publishers, The University of Chicago Press.

Surely Jesus must have been in Jerusalem more than once during that gay festival. Let us picture him and his friends walking through the brightly-lighted streets, stopping occasionally to watch a game, until finally they came to the Temple itself. It, too, was ablaze with lights burning in brass and even golden lamps. And from the Temple, which was built on the highest hill in Jerusalem, Jesus and his friends could look out and see the great, shining city below them.

Perhaps it was at such a time that Jesus said to his followers:

"I am the light of the world. Whoever follows me will not have to walk in darkness but will have the light of life." (John 8:12)

HYMN: "God Is My Strong Salvation"

LEADER:

Another day a large crowd of people had gathered together to hear Jesus teach. All sorts of people liked to listen to him. He told them of God's love for them and of how they could live in a way that would please God. In the crowd were farmers, merchants, women, and always children, for the children loved Jesus because he was their friend.

To that crowd of ordinary people—people like ourselves—who were trying their best to live good lives, Jesus said:

"You are the light of the world. A city that is built upon a hill cannot be hidden. People do not light a lamp and put it under a peck-measure, they put it on its stand and it gives light to everyone in the house. Your lights must burn in that way among men so that they will see the good you do, and praise your Father in heaven." (Matt. 5, 13-16)

(Now let a boy and a girl, previously selected, come forward and take their places at either side of the table behind which the teacher stands. During the lighting of the candles the pianist may play, "God Is My Strong Salvation." The teacher should then hand a lighted candle to the girl and say):

Light for the people this candle which stands for Jesus' light.

Remember, all of you, Jesus' words: "I am the light of the world. Whoever follows me will not have to walk in darkness but will have the light of life."

(The girl will then light one of the two candles on the table and return the first candle to the teacher who will then hand it to the boy, saying):

Light for the people this candle which stands for our own light.

Remember, all of you, Jesus' words: "You are the light of the world . . . Let your light shine among men so that they will see the good you do and praise your Father in heaven."

PRAYER (in unison):

Dear Father of us all, help us always to be brave enough to do the right no matter how hard it is. So may our light shine among men. We ask this with all our hearts. Amen.

HYMN: "Walk in the Light! So Shalt Thou Know"

BENEDICTION:

May God, the giver of peace, . . . fit you by every blessing to do his will, and through Jesus Christ carry out in us what will please him. To him be glory forever and ever. Amen. (Hebrews 13:20, 21)

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INTERMEDIATE DEPARTMENT

By Alleen Moon*

THEME FOR THE MONTH: *The Meaning of Easter*

April 5

THEME: *The Message of the Spring Flowers*

AIM: To lead the boys and girls to see in the new life of spring the intimation of immortality. To lift to the religious level their enjoyment of the beauty of spring.

INSTRUMENTAL PRELUDE

CALL TO WORSHIP:

Let us praise God—

For the Day, for the glory and warmth of the sun, for the stir of life, for the beautiful face of the year, for spring flowers, for the songs of the birds.

HYMN: "Welcome, Happy Morning" or "For the Beauty of the Earth"

LEADER:

All of us are happy to see spring come again. We may be happy because we can get out-of-doors for ball games, marbles, tennis, or hiking; or we may be happy because we like the warm sunny days, the green leaves, the birds, and the flowers; or we may be happy without realizing just why. There is a deeper reason for finding happiness in the coming of spring. Suppose we think for a little while about this deeper reason. Has it ever occurred to you that the spring flowers bring us a message from God? We have heard the Bible called "the Word of God," yet we may not have realized that while God did speak to us through the men of old he is still speaking to us directly through the world he creates. The ancient Greeks, the poets, the scientists, the wise men of all times have tried to understand the message of the spring flowers. There are many lovely stories in Greek mythology which try to interpret this message. People have even worshiped flowers and trees because they did not know of the God who made them. We might say that spring flowers have been bringing messages through the ages to all those people who think. So if we fail to get this message—is it because we do not think?

The poets have expressed most beautifully their interpretation of the meaning of spring and spring flowers. Suppose we read a few of the poems—they may help our thinking.

POEMS:

FLOWER CHORUS

O such a commotion under the ground,
When March called "Ho, there! ho!"
Such spreading of rootlets far and wide,
Such whisperings to and fro!

"Are you ready?" the Snowdrop asked,
"Tis time to start, you know."

"Almost, my dear!" the Scilla replied,
"I'll follow as soon as you go."

Then "Ha! ha! ha!" a chorus came

Of laughter sweet and low,
From millions of flowers under the ground,
Yes, millions beginning to grow.

"I'll promise my blossoms," the Crocus said,
"When I hear the blackbird sing."

And straight thereafter Narcissus cried,
"My silver and gold I'll bring."

"And ere they are dulled," another spoke,
"The hyacinth bells shall ring."

But the Violet only murmured "I'm here,"
And sweet grew the air of spring.

Then "Ha! ha! ha!" a chorus came

Of laughter sweet and low,
From millions of flowers under the ground,
Yes, millions beginning to grow.

Oh, the pretty brave things, thro' the coldest days

Imprisoned in walls of brown,
They never lost heart tho' the blast shrieked loud,

And the sleet and the hail came down;

But patiently each wrought her wonderful dress,
Or fashioned her beautiful crown,
And now they are coming to lighten the world
Still shadowed by winter's frown.
And well may they cheerily laugh "Ha! ha!"
In laughter sweet and low,
The millions of flowers under the ground,
Yes, millions beginning to grow.

—RALPH WALDO EMERSON

SONG FROM "PIPPA PASSES"

The year's at the spring;
The day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in his heaven—
All's right with the world.

—ROBERT BROWNING

THE IMMORTAL

Spring has come up from the South again,
With soft mists in her hair,
And a warm wind in her mouth again,
And budding everywhere.
Spring has come up from the South again,
And her skies are azure fire,
And around her is the awakening
Of all the world's desire.

Spring has come up from the South again,
And dreams are in her eyes,
And music is in her mouth again
Of love, the never-wise.

Spring has come up from the South again,
And bird and flower and bee
Know that she is their life and joy—
And immortality!

—CALE YOUNG RICE. Used by permission of the author.

NOTE:—The poems should be read by a person who thoroughly understands their meaning and who can read well.

ADULT LEADER:

Jesus himself found God's messages in the flowers. Listen closely to his words: Matthew 6:28-33. Is he telling us here that the flowers bring us the message that God, in his love, has provided for our every need? We need sunlight and we have it in abundance. We need air to breathe—it is ours for the taking. We need food—we have only to think of the many good things: fruits, vegetables, to realize his care. We need clothing and God provides cotton, wool, silk from which to make them.

Listen again to Jesus' words: Mark 4:26-33. There Jesus finds a message of encouragement in the mustard seed—it helps him to believe that his small group of followers will continue to grow until the Kingdom of God covers the whole earth.

The greatest message Jesus finds is the fact that though flowers seem to die in winter, their seeds fall into the ground and they live again—John 12:24.

HYMN: "Fairest Lord Jesus"

PRAYER:

We thank thee, O Lord, for the spring time, for the blue skies, for the fresh green leaves, especially we thank thee, Our Father, for the spring flowers. Forgive us that we have been so blind and so thoughtless that we have failed to see and understand thy beautiful messengers. May every tiny flower that grows make us see thy loving care.

Lord of the springtime, we rejoice in the message of life after death. Help us that we may so live as to be worthy of living forever with thee. Amen.

HYMN: "This Is My Father's World"

NOTE:—The story "The Boy Who Discovered the Spring," in Alden's *Why the Chimes Rang* (Bobbs-Merrill Co.), could be used; or another version of the same story written as a play, "The Boy Who Discovered Easter," by Elizabeth McFadden (Samuel French).

April 12, Easter

THEME: *Who Is Worthy of Immortality?*

AIM: To help the members of the group realize they are living in eternity now; to understand that our future is dependent upon our present lives.

HYMN: "O Joyous Easter Morning" or "O Day of Rest and Gladness"

LEADER: Let us read again the Easter story—John 20:1-18.

DIRECTED MEDITATION (with bowed heads while the pianist plays softly):

Father and God, we think of the friends and disciples of Jesus—of their heavy hearts, their loss of hope when their Lord and master died upon the cross. (Pause) We think of them as they went to his tomb on the sabbath morning so long ago and found him not. (Pause) We think of Mary and of her joy and wonder as she recognized the risen Lord. What joyful news she brought to the discouraged, sorrowing disciples! (Pause) This Easter morning we come with grateful hearts to rejoice in our Lord's victory over death. (Pause) Are we worthy to live through eternity as friends of Jesus? (Pause) Can we this day learn better ways of living? (Pause) May we be quick to learn, and eager to be taught, and may thy spirit lead us into all truth. Amen.

TALK BY LEADER:

Easter is a joyous occasion. It is the day when Christians celebrate Christ's victory over death and the grave. It brings to all the hope of immortality—of living through eternity. Have you ever asked yourself, "When does eternity begin?" or "How do we become immortal?" This is a good time to think about it.

Sometimes we hear men who lived in past ages spoken of as "immortal"—great painters, sculptors, musicians, philosophers, preachers. Some of these names have lived through many centuries. We all know the names of Homer, Aristotle, Virgil, Michael Angelo, Columbus, Martin Luther, John Wesley. Has anything more than their names lasted through the centuries? If not, why have these names endured? There were hundreds of men and women who lived in those same centuries of whom we have never heard. Why not?

There is an old familiar saying that may help us to answer this question: "A thing of beauty is a joy forever."

A great American philosopher, Ralph Waldo Emerson, says:

"What is excellent,
As God lives, is permanent;
Hearts are dust, hearts' loves remain;
Heart's love will meet thee again."

An Eastern sage has said:

"Earnestness is the path of immortality,

thoughtlessness the path of death.

Those who are in earnest do not die,
those who are thoughtless are as if dead already."

Let us think a few minutes about our own experiences. Have you ever worked hard to make a success of what you were doing or making? Do you still remember it with a glow of pride? Have you forgotten many things you did fairly well or rather poorly? Do you still keep a paper for which you received a good grade at school? Have you kept your best drawing, or the best airplane you ever made, or the biggest ear of corn you ever raised? Do we agree with Emerson—that those things which are excellent are permanent?

Today, as we are thinking of immortality, we might decide what kind of persons are worthy of immortality. Let us think of the different kinds of people we know and ask ourselves which of these we would choose for immortality. There are some persons who always want the best and biggest things for themselves and who know how to get them: they fight for them, or cheat for them, or take them from weaker and smaller persons. There are some folk who want everything,

* Superintendent of Leadership Training, Young People's Division, General Board of Christian Education, Methodist Episcopal Church, South, Nashville, Tennessee.

but don't know how to get it, so spend their time complaining and envying other people—they are never satisfied. There are some who want an easy, good time, they want to be amused, they are not interested in doing anything that requires work or study. There are people who always want things done their way. On the other side of the picture there are pleasant, helpful persons; those who say and do interesting things; those you can trust; those who are fair and just; those who love beautiful things; those who are unselfish; those who help others to have a good time; those who will risk their lives to help others who are in trouble. Helen Keller, the girl who is both blind and deaf, is very sensitive to people's way of feeling and thinking—she can almost see with her hands. Here is her way of describing some persons she met:

"Those are red-letter days in our lives when we meet people who thrill us like a fine poem, people whose handshake is brimful of unspoken sympathy, and whose sweet, rich natures impart to our eager spirits a wonderful restfulness. . . ."

"The hands of those I meet are dumbly eloquent to me. There are those whose hands have sunbeams in them so that their grasp warms my heart."

Men who lived in Bible times were also asking this question: "Who is worthy of immortality?" One of them wrote his answer to the question so splendidly that the people sang it in the temple as a psalm. Shall we turn to Psalm 24 and read it responsively? We must remember that people who live in the far East use poetic language and figures of speech.

RESPONSIVE READING: Psalm 24.

HYMN: "The Day of Resurrection"

(Tune: Lancashire 7, 6, 7, 6, D) This hymn was written by John of Damascus in the 8th Century—people love it and sing it today. Shall we say it has immortal qualities?

The day of resurrection,
Earth, tell it out abroad;
The passover of gladness,
The passover of God.
From death to life eternal,
From this world to the sky,
Our Christ hath brought us over
With hymns of victory.

Our hearts be pure from evil,
That we may see aright
The Lord in rays eternal
Of resurrection light;
And, listening to his accents,
May hear, so calm and plain,
His own "All hail!" and, hearing,
May raise the victor-strain.

Now let the heavens be joyful,
Let earth her song begin;
Let the round world keep triumph,
And all that is therein;
Invisible and visible,
Their notes let all things blend;
For Christ the Lord hath risen.
Our joy that hath no end. Amen.

April 19

THEME: *Our Gifts to Eternity*

AIM: To lead the boys and girls to realize they have it in their power to add to the good forces in the world—to the happiness of the world.

SILENT PRAYER: The leader might guide the meditation by suggesting that we have come for the purpose of worshipping God—we can thank him for a place of worship; for the hymns we sing. We can ask him to help us to be sincere and true in all that we say and do.

CALL TO WORSHIP:

Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?

For as many as are led by the Spirit of God, they are children of God. Lord of life, open wide the window of our spirits and fill us full of light; open wide the door of our hearts, that we may receive and entertain thee with all our powers of adoration and love. Amen.

HYMN: "Holy, Holy, Holy, Lord God Almighty"

TALK BY LEADER:

At school you may have learned a poem by Longfellow called "The Psalm of Life." If you have not learned it, at least you have read it. Do you recall the stanza:

"Lives of great men all remind us
We can make our lives sublime
And departing, leave behind us
Foot-prints on the sands of time."

If we stop to think of the meaning of these words, they will make us feel serious minded, for the poet is reminding us of a great truth. Every life leaves behind it "foot-prints on the sands of time." Each one of us, you and I, our friends, our families—every individual has an influence on the world. Our foot-prints are being followed already by our younger brothers and sisters and by the other children in our community. Do our footsteps lead to courtesy and kindness, to good school work, to good sportsmanship, to good citizenship at school, to attendance at Sunday school and church—or do they lead in the opposite direction? Today we shall hear the story of a great man. Listen carefully so that we can decide what has been his gift to eternity.

STORY: "The Choice"

A gentle breeze played over the spacious lawn in front of Dallas Hall at Southern Methodist University. A large group sat facing the wide steps upon the landing of which was being enacted Shakespeare's "Merchant of Venice." Only one voice could be heard, that of Portia as she stood making her renowned speech to Shylock in the fourth act. Motionless, Shylock stood across the stage taking in the words of Portia. Then came the climax. The young woman interpreted to him the law of Venice. Because of his intent to harm Antonio, his property was confiscated; his life hung in the balance. At this critical moment in the play, Shylock, overcome by his emotions, dropped hopelessly on one knee and clung for support to the base of one of the large columns rising from the steps. The audience sat spellbound. Never in amateur theatricals had they seen such marvelous acting or such a wonderful and realistic portrayal of emotional changes. For twelve years the memory of that moment lingers with those who witnessed the scene.

The next day the students and faculty gathered in little groups throughout the building and over the campus discussing the play, and in each group there was genuine and enthusiastic praise of the marvelous acting of Sam Hilburn who had taken the part of Shylock.

By late afternoon rumor had spread across the campus to the effect that representatives of an important theatrical company, who had attended the performance, had been greatly impressed with Sam's acting, and had hastened to offer him a very flattering contract to go on the stage immediately.

The exciting rumor about Sam's offer to go on the stage was soon eclipsed by another rumor: Sam would not accept the offer. He had made up his mind months before that he was going to be a missionary. His face was resolutely set in that direction. Some of the boys and girls on the campus were a little disturbed and confused as to why any one with the promise of success that Sam had would be willing to ignore it and take up the obscure life of a missionary.

Twelve years have gone by. More than eleven of those years have been spent by Sam in Japan, and during that time he and his wife have achieved remarkable things for the sake of mankind in the land in which they have labored.

Several years ago, realizing the great need for ministering to the physical and social as well as the spiritual needs of mankind, Sam Hilburn entered upon a great venture of faith. Without the support of the Board of Missions back home, he began enterprise activities through which cast-off materials, such as clothing, furniture, and household articles, might be reclaimed, repaired, and sold, affording in the process opportunities for persons without work, without opportunities, and without hope to find employment, food, clothing, and shelter; to renew hope; to find God.

So it is that through the years this work, begun and supervised by Sam Hilburn, has made a noble contribution to the lives of hundreds of persons in Japan. It goes under the name of the Friend-Sha, which interpreted means "the fellowship of friends." It includes a free lodging house, a Christian home, and a small factory. It also includes work with children, a night school, a retail shop in which furniture, tooth powder, coal, flowers, butter, fresh eggs, and many other things are sold. These are the products of the

work afforded those who have been befriended by the Friend-Sha. There are neglected classes in rural Japan also, and in order to be true to its name the Friend-Sha recently entered upon a new and larger venture of faith. A small plot of land near Kwansei Gakuin was rented, a few houses provided, and with a former evangelist in charge, there was started a poultry-rabbit-goat-pig farm combined with a flower-fruit-cereal-vegetable farm. This not only provides opportunity to needy persons to help in reducing the cost of living, but it also affords a practical laboratory in which theological students in Kwansei Gakuin, a school operated under our church, may learn how to take the social gospel to men and women in the rural areas of Japan. Notable among the productions of the Friend-Sha is a leather-like substance known as "mi-no-mushi," out of which bags, pocket books, and so forth are made. This substance is derived from the cocoons of insect pests which exist in large numbers on the island and which have become the base material of a useful, remunerative industry. Exhibits of these products made by the Friend-Sha were seen at the Century of Progress in the Japanese Building.

It is with great interest that the friends of Sam Hilburn have learned that, through his remarkable development of the Friend-Sha, the Japanese government has taken an interest in him and his work and he has been signally recognized by the Emperor.

—Adapted from the story by Horace W. Williams

PRAYER:

We thank thee, Heavenly Father, thou hast thought us worthy to have a part in thy work. We would so live as to make the world a happier, better place. Help us to give up some of our many pleasures in order that others may have some of the good things of life. We want our footsteps to lead others to thee. Guide us in our daily lives so that our influence may be helpful to others. Amen.

HYMN: "O Master, Let Me Walk with Thee"

April 26

THEME: *What Manner of Person Shall I Be?*

AIM: To lead to a realization that each individual has the power of choice and is largely responsible for his own character. To awaken a desire to have finer experiences in relations with others, in play, in reading.

Appropriate Materials

The following materials are not arranged as a program. You may be interested in working out your own arrangements. You may not want to use all this material; you may add something from the other programs in the *Journal*.

HYMNS: "Now in the Days of Youth"
"Be Strong! We Are Not Here to Play"

"O Son of Man, Thou Madest Known"
"To the Knights in the Days of Old"

SCRIPTURE PASSAGES: I Corinthians 13;
Matthew 5:3-12; Mark 10:42-45.

POEMS: "Salutation to the Dawn" from the Sanskrit; and

MY PRAYER

Great God, I ask thee for no meaner self
Than that I may not disappoint myself;
That in my action I may soar as high
As I can now discern with this clear eye.
And next in value, which thy kindness lends,
That I may greatly disappoint my friends,
How'er they think or hope that I may be.
They may not dream how thou'st distinguished me.

That my weak hand may equal my firm faith,
And my life practise more than my tongue saith:
That my low conduct may not show,
Nor my relenting lines,
That I thy purpose did not know,
Or overrated thy designs.

—HENRY DAVID THOREAU

SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Gladys E. Gray*

THEME FOR APRIL: "Joy Cometh by the Cross"

Have you been adding to your shelf of worship materials lately? If so, you have probably discovered the new *Methodist Hymnal*. If you are Methodists, you may have been using it for several months. It is well worth owning for your personal use, if not for your whole group. You will find it a valuable source for new materials and for old materials newly brought to light.

Two other small books have to do with technics rather than source materials and for that very reason should find a place on your shelf. The first is called *The Worship Committee in Action*, by Norman E. Richardson and Kenneth S. McLennan. In attractive story form it shows a worship committee of young people as they think through and plan the worship experiences of their group. You will find this a ready help as well as an inspiration for your own group. It is published by the International Society of Christian Endeavor, Boston. The other, *How to Use Projected Pictures in Worship*, is from the Presbyterian Board of Christian Education, Philadelphia, and is most useful in building services around great masterpieces of art.

April 5

THEME: "A Steadfast Heart"

AIM: To bring about a deepened appreciation of the courage as well as the triumph in the Palm Sunday episode, and of our own need of that same trait.

PRELUDE: Hymn tune, "Percival-Smith," Laufer (from the new *Methodist Hymnal*)

ANTIPHONAL CALL TO WORSHIP:

Leader: Read John 11:55-57, Luke 9:51.
Group (reading or singing to tune, "Suomi"):

"Lift high the triumph song today!
From Olivet to Calvary
We tread again that ancient way
Our Saviour rode in majesty,
Let now the loud hosannas ring!
The Prince of Peace is passing by;
The Lord of Life, our Saviour, King,
Goes bravely forth, to reign and die."

Leader: Read Mark 9:30-32.

Group:
"We climb again the wooded slopes
Of Olivet and Calvary;
We share with him those radiant hopes,
Which led at last to victory,
Let now the loud hosannas ring!
The Prince of Peace is passing by;
The Lord of Life, our Saviour, King,
Goes gladly forth, to live—and die."

Leader: Read Mark 10:32-34.

Group:
"We join the throng to welcome him:
From Olivet and Calvary—
Descend the heights to shadows dim,
Thro' death with him to liberty,
Let now the loud hosannas ring!
The Prince of Peace is passing by;
The Lord of Life, our Saviour, King,
Goes humbly forth, to serve—and die."

Leader: Read John 13:1. "Let us pray."

PRAYERS FOR A STEADFAST HEART:

* Geneva, New York.

* This and the other two sections for the group are the first three stanzas of a hymn by Rev. Ernest F. McGregor in the new *Methodist Hymnal* and are used with his permission.

Quartet (or solo): "The Knight of Bethlehem," Thomson

"There was a Knight of Bethlehem,
Whose wealth was tears and sorrows,
His men-at-arms were little lambs,
His trumpeters were sparrows;
His castle was a wooden cross,
Whereon He hung so high,
His helmet was a crown of thorns,
Whose crest did touch the sky.
There was a Knight of Bethlehem,
Whose wealth was tears and sorrows,
His men-at-arms were little lambs,
His trumpeters were sparrows."

Prayer by assistant leader (a young man)

Prayer by assistant leader (a young woman)

Prayer by leader

Group: The Lord's Prayer

Quartet: Dresden "Amen"

STORY: "Theodulf—A Singer in Prison"

So there must be courage—magnificent courage—if we too would triumph. This we must learn in our own experience as the saints throughout the ages have always known it.

There was Theodulf—of Gothic descent, born about 760 A.D., probably in Narbonne on the coast of the Mediterranean Sea, in the narrow province of Septimanie which stretches from the Rhone River to the Pyrenees. There would be much there to appeal to a lad. Recently reclaimed to the Frankish empire from the Arab invaders, there still remained enough of the ancient culture, its arts and learning—despite its still earlier subjection to the Visigoths—to provide Theodulf with a very adequate education for his time. Its commercial activity, its Gothic citizens, Frankish officials, Spanish merchants, and even its Jewish colony, gave it a cosmopolitan atmosphere—of keen interest to the young man.

We do not know how or when Theodulf first met the great Charlemagne. Near the end of the century, however, Theodulf became bishop of Orleans and abbot of the monasteries of Fleury and St. Aignan, and in the same year was sent as a royal inquisitor, a *missus dominicus*, to observe the state of affairs in the southern part of the Frankish kingdom. The account of his trip, of his findings offered, of his advice to the judges, of his comments on Frankish law—all are found in his long poem of 956 verses, "Ad Judices." His discussion of the office hours which the judges kept sounds most modern, while his exhortation to Christian charity has the flavor of the New Testament epistles.

Around the great English teacher, Alcuin, Charlemagne had formed the Palace School—that group of intimates, including the royal family, who dearly loved learning. Following the custom of the time, each member of the group assumed the name of some ancient person of fame. Charles rather aptly chose the name of David, while the poetic Theodulf was given the name of the old Roman poet, Pindar. Following out Charles' desires in the field of education, Theodulf ordered that each monastery and each parish in his diocese should maintain an elementary school in which to teach all children, both of the nobility, and the laymen, and even of the country people, whose parents might so desire. Nor should there be any charge for this teaching. Thus he became the first advocate of free elementary education. When Alcuin retired to the monastery at Tours, it was Theodulf who became virtually minister of education to Charlemagne, soon to be crowned emperor. With further honors from Pope Leo III, Theodulf was at the peak of his power.

Upon the death of Charlemagne in 814, Louis the Pious succeeded to the throne. Passing through Orleans on the way to Aix, Louis was greeted by Theodulf in a poetic address of welcome, pledging his allegiance to the son as he had given it so wholeheartedly to his father, Charles. But his years of service at the court were short. In 817 Bernard, King of Italy, revolted against his uncle, Louis, and plotted to kill the royal family and rule in his stead. Justly or unjustly, Theodulf was accused of complicity. At a national or provincial council he was condemned,

* Poem by H. Neville Maughan; music by D. Cleghorn Thomson; arranged as anthem by John Coates. Used by permission of the publishers, H. W. Gray Co.

deposed, and banished to the monastery at Angers.

Was it during the long days that followed that he lovingly put together the leaves of his translation of the Bible, whose letters were in silver and gold, and which served as an offering to Our Lady of Le Puy for his deliverance? And as he put the loved story together, page by page, how often he must have paused to meditate on the life of the One he served—particularly of the Passion. The glory of it must have steeped into his soul and finally found expression in the hymn which through all the years since then has had a place in the observance of Palm Sunday. Once made, it must be sung. Day after day the boys from the monastery choir came to his room and learned his hymn. And one day Louis himself, with his court, passed by on his way to church while the choir boys were singing. He stopped and listened. Who could be the author of such a fine hymn? Theodulf? Surely such a man should not be kept in prison. Let him be brought forth! So Theodulf won his pardon and his release—and shortly after, his release from the dangers of life itself.

Let us sing the great hymn which he has left us—remembering that it, too, grew not only out of triumph, but out of Christian courage held as a breastplate against an uncertain world.³

HYMN: "All Glory, Laud and Honor"

PRAYER: "O Thou Eternal Christ of God," Laufer

Leader:

O Thou Eternal Christ of God,
Ride on! Ride on! Ride on!
Establish thou for evermore
The triumph now begun.
A mighty host, by thee redeemed,
Is marching in thy train:
Thine is the Kingdom and the power,
And thou in love shalt reign.

Leader, Assistants, and Quartet:

O Holy Saviour of man-kind,
Ride on! Ride on! Ride on!
We bear with thee the scourge and cross
If so thy will is done.
And be the road uphill or down,
Unbroken or well trod,
We go with thee to claim and build
A city unto God.

Leader, Assistants, Quartet, and all men:

O Thou whose dreams enthrall the heart,
Ride on! Ride on! Ride on!
Ride on till tyranny and greed
Are ever more undone.
In mart and court and parliament
The common good increase,
Till men at last shall ring the bells
Of brotherhood and peace.

Entire Group:

O Thou who art the Life and Light,
Exalted Lord and King,
We hail thee august majesty
And loud hosanna sing,
Until in every land and clime
Thine ends of love are won:
O Christ, Redeemer, Brother, Friend,
Ride on! Ride on! Ride on!

BENEDICTION

POSTLUDE: Hymn tune, "St. Theodulf"

April 12

THEME: "With Joy O'erflowing"

Plans for Easter vary so widely in different church schools that only a few general suggestions are given. Your department service at the regular time may well be one of joy, alternating music and spoken words. Dickinson's "Antiphon No. 22" is very usable. The words follow:

* This story of Theodulf combines tradition and historic fact. For a complete account, see the biographies by Baunard (Orleans, 1828) and by Cuissard (Orleans, 1892).

* Used by permission of the author, Calvin W. Laufer.

Choir: Salvation! Salvation! Salvation! to our God which sitteth upon the throne and unto the Lamb!
Hallelujah! Hallelujah!

Leader: Now upon the first day of the week, very early in the morning, they came unto the sepulchre bringing the spices which they had prepared, and certain others with them. And they entered in and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments; and as they were afraid, and bowed down their faces to the earth, they said to them, Why seek ye the living among the dead? He is not here; for He is risen.

If the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by the Spirit that dwelleth in you. And God hath both raised up the Lord, and will also raise us up by His own power.
Choir: O death, where is thy sting?
O grave, where is thy victory?

Leader: Christ being raised from the dead dieth no more: death hath no more dominion over Him.

Jesus said to His disciples: "A little while and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. In my Father's house are many mansions; I go to prepare a place for you, that where I am, there ye may be also."

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus; who shall change our vile body that it may be fashioned like unto His glorious body. And God is now made manifest by the appearing of our Saviour, Jesus Christ, who hath abolished death, and hath brought life and immortality to light.

Choir: Thanks be to God who giveth us the victory, through our Lord Jesus Christ. Hallelujah!¹⁵

A sequence of Scripture passages, such as the following, will give you a responsive service (from *Christian Worship for American Youth*): II Timothy 1:9; John 10:10; I John 5:11; Rev. 1:18; II Corinthians 13:4; Matthew 18:20; John 1:4, 5; John 8:12.

If your quartet has not already discovered it, they should add to their repertoire an arrangement of the magnificent chorale from Sibelius' tone poem, "Finlandia." Here are the words of the arrangement for Easter by H. Alexander Matthews. Your whole group will enjoy learning and singing it.

O morn of beauty, morn of gladness!
Awak'n'ing joy, dispelling shades of night,
Gone is the gloom, the sorrow and the sadness,
Now breaks the day of peace and light,
Sing and rejoice with joyful alleluias,
Sing alleluia, alleluia!

The days are past when souls were wrapt in mourning,

The earth awakes with vict'ry as her strain,
Lift up your hearts and greet the glad day dawn-ing

For Christ the Lord is ris'n again!
Sing and rejoice with joyful alleluias,
Sing alleluia, alleluia!¹⁶

And here is one of the hymns from the new *Methodist Hymnal*, to the tune, "Blairgowrie":

Away with gloom, away with doubt!
With all the morning stars we sing;
With all the sons of God we shout
The praises of a King,
Alleluia! Alleluia!
Of our returning King.
Away with death, and welcome life;
In Him we died and live again;
And welcome peace, away with strife!
For He returns to reign.
Alleluia! Alleluia!
The Crucified shall reign.

Then welcome beauty, He is fair;
And welcome youth, for He is young;

And welcome spring; and everywhere
Let merry songs be sung!
Alleluia! Alleluia!
For such a King be sung!¹⁷

April 19

THEME: "All Nature Sings"

This service will take up the theme of Easter joy as revealed in nature and the coming of spring. There is a great deal of available material—

"This Is My Father's World," Maltbie D. Babcock

"Fairest Lord Jesus"

"Let the Whole Creation Cry," Stopford A. Brooke

"The Glory of the Spring How Sweet," Thomas Gill

"As Comes the Breath of Spring," David Ritchie

And a new one, to the familiar "Terra Beata":

The spring again is here;
Life wakes from winter's gloom;
In field and forest far and near
Sweet opening flowerets bloom.
O mystery strange and sweet!
That life so dumbly bound
Should rise, our thankful gaze to greet,
And break from under ground.

The morn is fresh and bright,
The slow, dark hours depart;
Let days unstained and pure delight
Bring sunshine to the heart.
Lord, touch our careless eyes;
New life, new ardors bring,
That we may read thy mysteries,
The wonder of thy spring!¹⁸

One can hardly think of the joy of nature without calling to mind St. Francis' "Canticle to the Sun." As a hymn, as a unison reading, or, with slight rearrangement, as a responsive reading, it finds a logical place in a service such as this. And for a call to worship, "Nature's Victorious Life":

O ice and snow, O frost and cold,
O bitter winds and frozen mold—Farewell!
Ho, land! ho, living waters, sing!
For God has sent us back his spring!
Hark how the sylvan voices cry,
Our God is love! Love cannot die!
Sure as the peace that follows strife,
The resurrection's glorious life.¹⁹

And the following poem by Thomas Jones, Jr., might well find a place in your service.

IN EXCELSIS

Spring!
And all our valleys turning into green,
Remembering—
As I remember! So my heart turns glad
For so much youth and joy—this to have had
When in my veins the tide of living fire
Was at its flow:
This to know,
When now the miracle of young desire
Burns on the hills, and Spring's sweet choristers
again
Chant from each tree and every bush aflame
Love's wondrous name;
This under youth's glad reign,
With all the valleys turning into green—
This to have heard and seen!

And Song!
Once to have known what every wakened bird
Has heard;
Once to have entered into that great harmony
Of love's creation, and to feel
The pulsing waves of wonder steal
Through all my being; once to be

¹⁷ Used by permission of the author, Edward Shillito.

¹⁸ Poem by Arthur C. Benson. Used by permission of G. P. Putnam's Sons.

¹⁹ Author unknown. From *New Hymnal for American Youth*. Used by permission of the publishers, D. Appleton-Century Co.

In that same sea
Of wakened joy that stirs in every tree
And every bird; and then to sing—
To sing aloud the endless Song of Spring!

Waiting, I turn to Thee,
Expectant, humble, and on bended knee;
Youth's radiant fire
Only to burn at Thy unknown desire—
For this alone has Song been granted me.
Upon Thy altar burn me at Thy will;
All wonders fill
My cup, and it is Thine;
Life's precious wine
For this alone: for Thee.
Yet never can be paid
The debt long laid
Upon my heart, because my lips did press
In youth's glad Spring the cup of Loveliness!²⁰

April 26

THEME: "A Glorious Immortality"

The poem which best expresses the theme for this service is one I am unable to quote—Angela Morgan's "Resurrection." You will find it, however, in her volume, *The Hour Has Struck*. To my mind immortality is an inherent attribute of personality, the "now" is a part of eternity, and death simply a door through which we enter on a higher level of living—of living which is a continuation of our lives on earth. It is a bit difficult to find material which says just that—so much includes the idea of the future life as something arrived at only after a long period of death, a state of perfect rest and inactivity. However, from *The Girl's Everyday Book* comes an "Affirmation of Faith" which does fit in:

I believe that the life everlasting flows from the Fatherhood of God as the stream from the spring.

I believe that the Risen Christ is the visible witness to the sublime truth that the grave has no victory, and death no sting.

I believe that immortality is something to be lived rather than something to be proved.

I believe that the universe is God's house, that this world is not the only habitat of the living, but that in his house are many rooms.

I believe in holding daily life under the quiet light of eternity, and in pasturing our thoughts in the amazing love of God.²¹

Curiously enough, one of the finest Scripture passages for such a service is found in the Apocrypha—Wisdom 3:1-8—the section beginning,

But the souls of the righteous are in the hand of God,

And no torment shall touch them.

In the eyes of the foolish they seemed to have died;

And their departure was accounted to be their hurt.

Several hymns from the modern hymnals will be appropriate:

"Lift Up, Lift Up Your Voices," Neale, tr.

"The Light Along the Ages," Tarrant

"I Say to All Men, Far and Near,"

Von Hardenburg

"I Know That My Redeemer Lives,"

Donnelly

"Souls of the Righteous"

"On Wings of Living Light," How

"Be of Good Cheer," Marlatt

Note how the first stanza of the first

²⁰ From *The Voice in the Silence*, published by Thomas Bird Mosher, Portland, Maine. Used by permission of the estate of Thomas S. Jones, Jr., John L. Foley, Literary Executor.

²¹ Published by The Womens Press. Used by permission of the National Board of the Young Women's Christian Associations of the United States of America.

¹⁵ From *Antiphons* by Clarence Dickinson. Used by permission of the publishers, H. W. Gray Co.

¹⁶ Used by permission of the publishers, Oliver Ditson Co.

hymn mentioned above effectively carries on the thought from the previous service and thus makes a fine call to worship, while the concluding stanza might be the invocation:

Lift up, lift up your voices now,
The whole wide world rejoices now;
The Lord hath triumphed gloriously,
The Lord shall reign victoriously.

O Victor, aid us in the fight,
And lead through death to realms of light;
We safely pass where Thou hast trod;
In Thee we die to rise to God.¹²

The lovely hymn by Harry Webb Farrington, which is being included in so many of our new hymnals, could close your service as a unison affirmation in place of the usual benediction:

I know not how that Bethlehem's Babe
Could live in the Godhead be;
I only know the Manger Child
Has brought God's life to me.

I know not how that Calvary's cross
A world from sin could free;
I only know its matchless love
Has brought God's love to me.

I know not how that Joseph's tomb
Could solve death's mystery;
I only know a living Christ,
Our immortality.¹³

A hymn which carries the thought of the continuation and growth of life is one by Florence Earle Coates (tune, "St. Silas"):

I thank thee that howe'er we climb
There yet is something higher;
That though through all our reach of time
We to the stars aspire,
Still, still, beyond us burns sublime
The pure sidereal fire.

I thank thee for the unexplained,
The hope that lies before,
The victory that is not gained—
O Father, more and more
I thank thee for the unattained—
The good we hunger for!

¹² From *The Hymnal for Young People*. Copyright 1928 by A. S. Barnes and Co., New York. Used by permission.

¹³ Used by permission of Mrs. Harry Webb Farrington.

I thank thee for the voice that sings
To inner depths of being;
For all the upward spread of wings,
From earthly bondage freeing;
For mystery—the dream of things
Beyond our power of seeing!¹⁴

There are at least two poems by Robert Browning which deserve a place. The first, his famous "Prospice," needs no quotation. However, his "Epilogue" to "Asolando" is not so familiar, so let that be the concluding thought of this article.

At the midnight in the silence of the sleep-time,
When you set your fancies free,
Will they pass to where—by death, fools think,
Imprisoned—
Low he lies who once so loved you, whom you
loved so,
Pity me?

Oh to love so, be so loved, yet so mistaken!
What had I on earth to do
With the slothful, with the mawkish, the un-
manly?
Like the aimless, helpless, hopeless did I drivel
Being—who?

One who never turned his back but marched
breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted,
wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

No, at noon-day in the bustle of man's work-
time
Greet the unseen with a cheer!
Bid him forward, breast and back as either
should be,
"Strive and thrive!" cry, "Speed—fight on, fare
ever
There as here!"

A Correction

The hymn, "I Bind My Heart This Tide," used in the service for October 27 (September *Journal*, page 32), is from *The Tryst*, etc. by Very Rev. Lauchlan MacLean Watt, D.D., LL.D., and was used by his permission.

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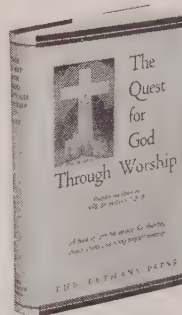
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"Fountains in the Desert"

(Continued from page 5)

in the fields which I had so recently discovered. The trek of life led me from this tiny village church to another village nearby and from there to great city pulpits.

"As the universe has grown great I have dreamed for it a greater God." Christ has come to mean more and more the human life of God. In him I see the moral purpose which is wrought into the fabric of the universe. I have never attained the steady and warm glow of inner assurance that seem to be the part of the experience of some of my associates. I have always had to battle with doubt. I can see the possibility of even the mechanist's point of view. I am at times tempted to doubt the validity of my own experience. I surrender to Christ again and again. But it would be wholly unfair to myself not to say that I do have experiences of radiant reality. Now and then I reach a hilltop where my soul knows the wild rapture of God's assured presence. And I would not exchange anything in life for those moments, all too rare and fleeting. But it is hard for me to share such experiences. When I begin to talk about them I seem to begin to doubt their validity. Are there, I wonder, some things too sacred about which to talk except when definitely "moved by the spirit"? More and more I believe in disciplined devotional life and I can value what the mystics call the "dry prayer." I find help in stated times of devotion—in an early morning "prayer walk," in the reading of the mystics and religious biography, in periods of silence, and in collective worship when it is beautiful and truthful.

My social passion—I wonder whence it came! It embarrasses me much—and my church officers more. It may have come out of an experience of childhood when my parents sent me to the "great house" to get second-hand clothing for myself, and the people patronized the "poor boy." I know the sting of that humiliation has always been with me. But I think George Adam Smith is partly to blame, and Rauschenbusch and others will have to share in the responsi-

bility. I hope my ethical convictions are not a carry-over of resentment but a reality of religion. But I cannot for any length of time escape "the long, long patience of the plundered poor." And life for me would be so much more comfortable if I could hide behind the formulas that seem to shelter some of my brethren.

I think my religious experience might be suggested by these facts: I am often lured by the beauty and mysticism of the Catholic church and sometimes worship there; and I value the friendship of its priests. But then, too, I am sometimes attracted by the Oxford Groups. At other times I feel I ought to give up the ministry and join Norman Thomas. I do none of these things, but keep seeking a closer walk with God and a truer understanding of the gospel as I remain the "radical" minister of a conventional church. The other day an earnest and fervid woman said, "Are you saved?" I wonder. Am I?

But in the Morning—Joy!

(Continued from page 24)

Joy dawned again on Easter Day,
The sun shone out with fairer ray,
When, to their longing eyes restored,
Th'Apostles saw their risen Lord.

O Jesus, King of gentleness,
Do thou our inmost hearts possess;
And we to thee will ever raise
The tribute of our grateful praise.

Jesus who art the Lord of all,
In this our Easter festival,
From every weapon death can wield
Thine own redeemed, Thy people, shield.

All praise, O risen Lord, we give
To Thee, who, dead, again dost live;
To God the Father equal praise,
And God the Holy Ghost, we raise.*

Benediction:

LEADER: Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever.

CHOIR: Amen. *(From the last hymn)*

LEADER: The Lord is risen!

GROUP: The Lord is risen indeed!

CHOIR: Allelulia! Amen! *(Last phrase of hymn)*

Postlude: Hymn tune, "Easter Hymn"

(The audience will remain standing until the leaders and choir march out. The choir may sing during the recessional, if desired.)

NOTE.—The service is timed to take from thirty-five to forty minutes, exclusive of the talk and postlude.

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* From "An Easter Service" by Laura Armstrong Athearn, in *Christian Worship for American Youth*. Used by permission of the publishers, D. Appleton-Century Company.

* Published by Harold Flammer, Inc., 10 East 43rd Street, New York City, No. 4045, price 20 cents.

* To the tune, "Highest Lauds." From *American Student Hymnal*.

* Published by H. W. Gray Co., 159 East 48th Street, New York City, Sacred Chorus No. 145, price 30 cents.

* By Ambrose of Milan, 4th century. In *New Hymnal for American Youth*, published by D. Appleton-Century Co.

* By Earl B. Marlatt. Used by permission of the author.

* By Thomas Tiplady, in the new *Methodist Hymnal*. Used by permission of the author.

* Authorship uncertain, tr. by John M. Neale, in the new *Methodist Hymnal*. Alternate tune, without allelulias, "Splendour," L.M.



CURRENT FILM ESTIMATES



Bride Comes Home, The (C. Colbert, F. Mc-Murray, R. Young) (Paramount) Tawdry stuff, with feeble dialog and stale humor, about hero and heroine that fight loud and long, but are in love; and wrangling ends in burlesque marriage ceremony. Fine example of bad taste in theme and good cast wasted.

For A: Cheap **For Y:** Undesirable **For C:** No
Captain Blood (Errol Flynn, Olivia de Havilland) (Warner) Gripping sea-melodrama of 17th century England, packed with fights, grim cruelties, and a thrilling romance. Flynn notable as dauntless hero who is doctor, slave, pirate, and finally Governor. Strong, vibrant, convincing picture.

For A: Excellent **For Y:** Fine thriller
For C: Too strong

Case of the Missing Man (Roger Pryor) (Columbia) Unpretentious story of newspaper photographer trying to build a business of his own. His accidental "snap" of crook leaving scene of robbery brings startling developments. Entertaining little thriller, not exaggerated or overdone.

For A: Fair **For Y:** Good
For C: Good thriller

Dangerous (Bette Davis, Franchot Tone) (Warner) Supposedly supreme actress, pursued by supposed "jinx," becomes tough, gin-soaked female bawling billingsgate, until restored from gutter to stage by fine wealthy hero, who nearly falls before her terrific sex appeal. Loud theatrics.

For A: Depends on taste **For C:** No
For Y: Unwholesome

Escape from Devil's Island (Victor Jory, Florence Rice) (Columbia) Prison-thriller, quite authentic as picture of life and sufferings in famous penal colony, but the artificial story labors under uneven tempo, clumsy plot, and obvious absurdities in action and motivation.

For A: Hardly **For Y:** Not good **For C:** No
'Frisco Waterfront (Ben Lyon, Helen Twelvetrees) (Republic) Artificial hokum with absurd plot, trying to make triangle love affair interesting by fists, waterfront English, a dreary cutback to Great War, mediocre acting, and maudlin conclusion. One role is utterly painful in its futility.

For A: Stupid **For Y:** No value **For C:** No
Heaven on Earth (Himmel auf Erden) (German production and cast) Finely acted, hilarious German musical farce, achieving much fun from old situation of married heroine mistaken by rich aunt as wife of another man. No English titles. Understanding of German essential for real enjoyment.

For A: Good of kind **For Y:** No interest
For C: No interest

Hi Gaucho (John Carroll, Steffi Duna) (RKO) Clumsy telling of slow-moving romance in the Argentine. Fiance from Spain, gay villain rival, but native-born hero finally wins heroine. Acting mediocre, although cast includes Rod La Rocque and Montagu Love. Dull melodrama in colorful costumes.

For A: Mediocre **For Y:** Perhaps
For C: Little interest

If You Could Only Cook (Herbert Marshall, Jean Arthur) (Columbia) Lightsome, pleasing remodeling of poor-girl-rich-man theme, delightfully combining whimsy, humor, and suspense. Hero, heroine, and jovial racketeer agreeably involved in deftly acted romance, smoothly directed.

For A: Pleasing **For Y:** Very good
For C: Good

King of Burlesque (Warner Baxter, Alice Faye) (Fox) Smart, crude producer goes rich on cheap burlesque, marries into "400," goes broke. So his former blonde choline finances and marries him. Lively, laughable in spots, but far-fetched and false. A sad miscasting for Warner Baxter.

For A: Little value **For Y:** Perhaps **For C:** No
La Maternelle (French production) (Metropolis) Artistic masterpiece portraying child life in welfare school in Paris slums, with adult problems intimately interwoven. Delightful character comedy, superb acting, and direction. English titles. Motion picture art as it can be.

For A: Excellent **For Y:** Mature
For C: Beyond them

THE summaries and evaluations appearing on this page are those of The National Film Estimate Service. They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these descriptions of content.

The estimate of each film is given for three groups:

- A—Intelligent Adults
- Y—Youth (15-20 years)
- C—Children (under 15 years)

Boldface italic type indicates the special recommendation of the National Film Estimate Service.

Magnificent Obsession, The (Irene Dunne, Robert Taylor) (Universal) Brazen, disagreeable wastrel makes gruesome start for what develops into a powerful, appealing romance and deep love and devotion. Splendidly played. Drunken egocentric of start is a bit too crass to become so noble, but finely enough done to convince.

For A: Notable **For Y:** Mature
For C: Beyond them

Millions in the Air (Wendy Barrie, John Howard) (Paramount) Timesome, slow-moving story of "amateur hour." Too many acts clutter and obscure slender little romance of young "ice-cream-vendor" saxophonist and millionaire sponsor's daughter, ambitious to succeed by her voice alone. Amusing in spots.

For A: Only fair **For Y:** Perhaps good
For C: No interest

Miss Pacific Fleet (Blondell and Farrell) (Warner) Fast, rowdy farce about efforts of two slangy, stranded chorus-girls to raise fare back to Broadway. Abounds in wisecracks and uncouth comedy antics, with beauty contest, preposterous prizefight, and wild speed-boat chase as features.

For A: Silly **For Y:** Poor **For C:** No
Mister Hobo (George Arliss) (British-Gaumont) Improbable but interesting story of lovable tramp made bank president by scheming swindlers. His heritage of financial ability enables him to solve crisis and save heroine's happiness, when he resumes tramping. Delightful Arliss role, free of mannerisms.

For A: Very good **For Y:** Excellent
For C: Good

Navy Wife (Claire Trevor, Ralph Bellamy) (Fox) Hero, navy officer, assigned to secret service duty, is required to make love to female spy. His wife suffers near heart-break and suspicion of triangle affair. Happy ending. Plot too obvious for much value but acting good.

For A: Perhaps **For Y:** Little value
For C: Little interest

Nevada (Buster Crabbe, Kathleen Burke) (Paramount) Hero, suspect because of his rather shady record, finally wins ranch-owner's confidence, saves him from cattle-rustlers and wins the girl. Usual shooting, hard riding, and fine scenery. Harmless thriller with very ordinary acting.

For A: Mediocre **For Y:** Fair **For C:** Fair
Next Time We Love (Margaret Sullavan) (Universal) Wistful, human, at times poignant story of loyal young love suffering from force of circumstances. Fine-grained, restrained, convincing portrayal of three intelligent humans deeply in love. Flaws minor beside merits. Sullavan notably fine.

For A: Excellent **For Y:** Very good
For C: Beyond them

Night at the Opera, A (Marx Brothers) (MGM) Crass, crazy slapstick built on ghoulish burlesque of opera. Vacuous hilarity, low comedy without wit, more ridiculous than funny. The Marx still think that raucousness, boorishness, vulgarity, and absurdity make "comedy." Abundant guffaws for guffaw-addicts.

For A: Depends on taste
For Y and C: Decidedly not the best

Personal Maid's Secret (Ruth Donnelly, Anita Louise) (Warner) Deft, breezy, character comedy, pleasantly entertaining, smoothly told and acted. Old theme—mother surrenders daughter to wealthy home "for her good"—but reveals herself to give danger signal. Girl is playing around casually with married man.

For A: Rather good **For Y:** Not the best
For C: No

Riff Raff (Jean Harlow, Spencer Tracy) (MGM) Tough, squalid, waterfront life cheaply theatricalized with crude characters, benighted English, and maudlin sentiment. Blatant hero's brazen conceit and heroine's raucous commonness get monotonous and even painful. Title perfect.

For A: Cheap **For Y:** Unwholesome **For C:** No

Stars over Broadway (Pat O'Brien, James Melton, Jean Muir) (Warner) Musical play, too long, about misdirected ambition of manager and protegee, rising from Tin-Pan-Alley to radio prosperity and shipwreck. Eyes opened at last, they rise higher. Comedy incessant, but feeble. Melton good.

For A: Thin **For Y:** Fair
For C: Little interest

Strike Me Pink (Eddie Cantor) (U.A.) Fast, hilarious, non-vulgar farce with typical Cantor gag-and-pantomime, and crazy nerve-wracking "chase" for climax. Labored absurdities, would-be music, doggerel dialog. Excellent for those who like artificial concoction of non-intelligent comedy.

For A: Depends on taste **For Y:** Good of kind
For C: Unless too exciting

Suicide Squad (Norman Foster) (Puritan) Well-intentioned attempt to glorify heroism of a fire-fighting system's Rescue Squad, used for most dangerous assignments. But stupid story, crude direction, mediocre acting, and dull dialog make the total result painfully amateurish.

For A: Worthless **For Y:** Poor **For C:** No

Sweet Surrender (Frank Parker, Tamara) (Universal) Meaningless conglomeration of radio broadcasting, transatlantic voyage on *Normandie*, mistaken identity, fostered and further complicated by pair of crooks, peace propaganda, and Paris wind-up. Parker in usual voice, but all the acting far below par.

For A: Waste of time **For Y:** Poor
For C: No

Tale of Two Cities (Ronald Colman and fine cast) (MGM) Notable filming of major action of Dickens novel against vivid, lurid background. Temper and times of French Revolution made unforgettable, with human drama finely emphasized. Too melodramatic for some, but excellences make it outstanding.

For A: Excellent **For Y:** Excellent
For C: Good but exceedingly strong in spots

The Perfect Gentleman (Frank Morgan) (MGM) Whimsy and burlesque, in quite "English" style, with Morgan reveling in role of ne'er-do-well father of young English churchman, and committing his faux pas always like a gentleman. Exaggerated, improbable, but amiably amusing character sketch.

For A: Rather amusing **For Y:** Amusing
For C: Fair

Two in the Dark (Margot Grahame, Walter Abel) (RKO) Excellent mystery story, intelligently written, deftly played, combining keen character interest with suspenseful, impenetrable plot. Comedy and thrill, fast tempo and suspense, nicely blended, without resort to hokum. Skillful entertainment.

For A: Excellent **For Y:** Excellent
For C: Perhaps too involved to interest



What's Happening in RELIGIOUS EDUCATION



PROFESSOR Emeritus E. Hershey Sneath, one of the pioneers in the field of religious education, was buried on December 23, at New Haven, Connecticut.

Professor Sneath was a member of the Yale faculty for thirty-four years. In 1912 he was asked to organize and assume the leadership of a new department in the Yale Divinity School—that of religious education. For this work there was almost nothing in the way of precedent to guide him for Yale was one of the first theological seminaries to provide such a department. It was, therefore, necessary for him to formulate the aims of the new department, to organize courses, to plan curricula, to secure funds, and to find men who with him should constitute its teaching staff. The department was established and Dr. Sneath became Professor of the Philosophy of Religion and Religious Education. He retired from active teaching in 1923.

Professor Sneath was also well known as a writer and editor. He was editor of some sixty-five books on religious education, of which at least two series sold more than a half million copies each. He made important contributions to philosophical and ethical thought and organized and edited the six volumes of "The Modern Philosophers Series" and "The Ethical Series."

In 1919, Professor and Mrs. Sneath gave \$10,000 to the University with the specification that the income should be used for the Richard Sheldon Sneath Memorial Library of the Yale Divinity School. This library is probably the most extensive religious education library in the country today.

FOUR newly discernible trends in foreign missionary service during recent years came into increasing importance during the Foreign Missions Conference of North America, held at Asbury Park, New Jersey, January 8-10. These have been summarized as follows: "(1) There was less emphasis on 'missions' and a constant re-emphasis on the principles of Christianity—the real teachings of Christ. (2) The organization of the church in other lands—the younger churches—and the forms and even the creedal emphases are gradually being transferred from missionary hands to the hands of Christian nationals. (3) The forms of the new churches, their methods and programs of work, their regard for 'denominational history' will differ greatly in Asia and Africa from that among Anglo-Saxons. (4) In practically all lands, Christian leaders are turning attention to the rural areas, long neglected by the church, and recognizing here, rather than in the cities, the heart-blood of the nations." Dr. John R. Mott was chairman of the Conference and Dr. Ralph E. Diefendorfer was chairman of the Committee on Arrangements and Program.

MISS ELIZABETH HARRIS, Director of the Board of Religious Education of the Commission of The Inter-Church Federation of Honolulu, reports very interesting developments in Honolulu in the field of leadership education. In the leadership school in that city last year one hundred thirty-three persons were enrolled, eighty per cent of whom came from Oriental churches and background. The training school this year will be made up of representatives from the three or four churches for white people and the score or more churches for Orientals. Plans are under way for unifying the educational program of the churches in Honolulu and the Board of Religious Education, which carries on vacation schools and classes on public school time. These plans are to be developed co-operatively by both Oriental and Hawaiian ministers.

THE Commission on Child Guidance of the Illinois Council of Churches is holding a conference for advanced children's workers of all denominations and councils of the state in Springfield on March 24-26. This group is likewise sponsoring a series of fourteen regional conferences for children's workers, with special emphasis on vacation church school work, during April and May.

ON THE Sunday preceding Armistice Day, the largest movie theater in Singapore presented an inspiring sight when seventeen hundred pupils from eighteen Sunday schools in the city demonstrated in song and pageant the power of Christianity to bring peace to the nations (see illustration below).

"Praise Him All Ye Nations," sang a choir from three churches—a group of Chinese, Indian, Eurasian, Batak, and Japanese young people under the direction of an American. One by one the flags of many nations were carried forward from the far end of the building and the vast audience arose and stood

reverently until each had been received by the Spirit of Peace. And as a final scene, ten nations bowed humbly at the feet of the Spirit of Peace and sang "In Christ There Is No East or West."

Outside the theater, the papers were headlining new fears of an attack on Shanghai, but inside, the Japanese and Chinese nationals participating in the pageant were kneeling together on the platform, the flags of their homelands floating side by side.

"The Fruits of Peace," by Madeleine Sweeney Miller, lent itself to splendid adaptation in Singapore," says Mrs. Edwin F. Lee who reports the enterprise, "for there, almost without exception, the required nationality could be furnished in the original." This was a significant occasion for the Christian Church in Singapore for it marked the first attempt of four denominations to carry out a unified program. And surely the cause of peace is forwarded through such cooperation and good fellowship among the Christians of all nationalities and creeds.

THE National Girls' Work Board of Canada welcomes to the fellowship of Girls' Work Secretaries, Miss Muriel Laurence, recently appointed to give leadership to girls' and children's work in the Maritime Religious Education Council. Miss Laurence brings to her work a rich experience in educational work among girls and an intimate knowledge of girl life and its needs.

THE Willard Centenary program, planned to culminate in appropriate observance of the one hundredth anniversary of the birth of Frances E. Willard, in 1939, is now being carried on in cooperation with all state and local W.C.T.U. organizations. A plan to reach millions with factual information about alcohol through posters, billboards, and display press advertising will be a 1936 feature of the program.



A PAGEANT IN SINGAPORE

THE Illinois Council Commission on Christian Environment launched a campaign for temperance and health education at the state assembly, February 5-7. This is a new and interesting method of dealing with the alcohol problem. The Council, through this Commission, is giving information regarding the uses and abuses of alcohol, is cooperating in leisure-time projects, and is making available demonstrations of health drinks. The W.C.T.U. and Organizations Opposed to Beverage Alcohol are cooperating in the campaign.

M. R. ARTHUR R. BODMER, Adult Superintendent in Pennsylvania, now has over one hundred adult classes and groups in the state studying the new "Learning for Life" courses. The State Education Committee recently recommended adding to the adult standards and goals for counties and districts: "At least ten per cent of the school completing one 'Learning for Life' course during the year." A series of adult forums is also being promoted to discuss the question, "Must There Be War?"

CHURCH people everywhere were saddened to learn of the death of Dr. Jay T. Stocking on January 27. Dr. Stocking was well known in the field of religious education through his writings and has held many prominent pastorates and influential positions in the church. He was this year moderator of the National Council of Congregational and Christian Churches.

A Correction

THE picture at the top of page 9 of the February issue of the *Journal* is not that of Dr. John W. Studebaker. It is Mr. Raye Robinson, principal, Liberty School, Highland Park, Michigan. We regret this error.

RELIGION is to have a prominent place in the Texas Centennial Exposition to be held in Dallas, June 6 to November 29. A \$50,000 Hall of Religion is being constructed by the Lone Star Gas Company as its contribution to the churches and to the exposition. This is to be a permanent structure for religious meetings and will include eleven separate rooms where various denominations may place exhibits. In addition, the Catholic Church is to have an extensive exhibit, to be housed in a replica of the first parish church ever erected in Texas.

THE number of languages in which the Bible or some part of it has been published now totals 972, according to an announcement by the American Bible Society. Among the most recent publications of the Society is the revised Ponape New Testament and Psalms which will be used in Ponape, the largest of the Caroline Islands. Five nationalities participated in this project: translated by Germans, printed in England, financed by Americans, distributed by Japanese, and it will be used by Ponapians. The Gospels of Matthew and John have also been translated into Rundi, one of the many dialects of the Bantu language.

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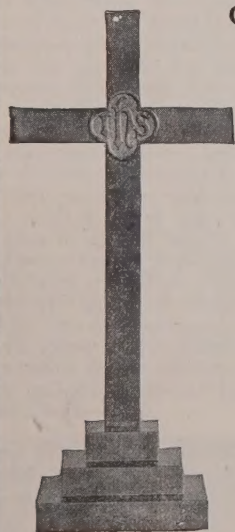
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The Church at Work in the Modern World. Edited by William Clayton Bower. Chicago, The University of Chicago Press, 1936. 304 p. Price \$2.00.

Religion and the Church Tomorrow. Edited by Fred B. Wyand. Nashville, Tenn., Cokesbury Press, 1936. 222 p. Price \$2.00.

The following quotations describe the situation to which these writers address themselves. In the words of Editor Wyand:

The machinery of the Church will be overhauled by the revitalization of the whole Church with a fresh inflow of divine energy. Instead of bemoaning the Church's failure and wondering about its sphere of usefulness, let us use the present resources of the Church and confidently expect this revitalization which will send the Church forth Christianizing our new economic, social, and political orders, holding firmly the plumb line of righteousness against all new and untried programs of today.

Or in the words of Editor Bower:

It is in this modern world of social change, with its science, its technology, its machines, its industry, its cities, its experiments in political organization, and its international and intercultural relations, that Christianity is to function as a spiritual force if it is to function at all. In such a changed and changing world it is the function of Christianity not to recover and reproduce the cumulative products of a past Christian experience but to discover the religious significance of the experience of the contemporary scene. It must discover the spiritual possibilities of the culture in which our common life is upborne and by which its attitudes are shaped and its ends determined.

It must subject the ends we seek and the processes by which we attempt to realize them to critical analysis and appraisal in terms of the growing fundamental and enduring values which the Christian community cherishes as giving worth and dignity to human living.

The Church at Work in the Modern World is a product of thinking and discussions of seminary teachers at the University of Chicago. The Editor, Dr. Bower, contributes three chapters. Chapter I, "The Growing-Point of Christianity," presents the historical perspective, interprets the interaction between the Christian community and its contemporary social setting in successive periods of history, and insists that adaptive changes in the church are the inevitable price of its vitality and influence. Chapter V, "The Church as Educator," describes the church's educational program—local church, college, and seminary. Chapter XI, "Facing the Future," is an interpretation of current trends and a ringing challenge to the church to rethink its approach to its task in the modern world.

Chapter II, "The Local Church and Its Community," by Samuel C. Kincheloe, deals with the competitive nature of much Protestant church planning, the problems created by shifting populations and changing economic status, and the church's relation to other community agencies.

Chapter IV, "Religious Ceremonials and Their Symbolism," by Edward Scribner Ames, insists upon the importance of

"The Church Presses On! The church restudies its program and moves forward in a day of change." This theme of the current interdenominational emphasis is given timely and able interpretation by two books to which we call special attention this month: "The Church at Work in the Modern World" and "Religion and the Church Tomorrow." Each volume is a symposium by prominent Christian leaders.

symbols and ceremonies and the necessity of keeping them abreast of growing concepts of God, of man, of the universe, and of the nature and quality of religious experience itself.

In "The Church as a Missionary Agency," Chapter VII, Archibald Gillies Baker presents the whole changing missionary scene as illustrated in *Rethinking Missions*. Winfred Ernest Garrison, in Chapter X, "Print and Propaganda," shows the large place which religious journalism has played in the life of the church, the surprising number of religious books published, the importance of religious radio broadcasting, and the decreasing place which denominational differences or emphases have both in literature and radio.

Religion and the Church Tomorrow, after an introduction by the editor, opens with "The Need of Religion Tomorrow" by A. W. Beaven. The social situation into which we are moving makes religion more necessary than ever, if persons are to stand the strain and society is to be kept from moral suicide.

One of the strongest chapters in either volume is the interpretation in this one by John W. Shackford of the church's educational program, Chapter V. The educational philosophy presented is thoroughly oriented to the changing social scene and is the church's basic approach to its task.

Interesting observations on church attendance and lay responsibility are given in a chapter by Roger Babson, and suggestions for more efficient administration are given by William H. Leach.

In several chapters, the two volumes are on common ground. In the Bower volume, Shailer Mathews, and in the Wyand volume, Francis J. McConnell interpret the church's relation to the social order. They agree that the approach should be chiefly educational, that definite social ideals carefully formulated and commended to the constituency are of great value, but that anything like a political bloc or other coercive measures is a type of social action which the church as such cannot wisely use. A special chapter by Ray H. Abrams in the Wyand volume deals with the church's efforts to wage world peace and the dubious prospects of general non-participation in the next war on the part of Christians.

In the Bower volume, Shailer Mathews, and in the Wyand volume, Samuel M. Cavert treat the churches in their cooperative relations and the trend toward closer unity.

The task of the preacher is treated in the Bower volume by Shirley Jackson Case and in the Wyand volume by Lynn Harold Hough. Both insist that the many administrative duties of the modern minister must not crowd out his pulpit and pastoral work. Preaching today is more exacting than ever and still holds a central place.

The church's work with individuals through personal counseling, practice of mental hygiene, and pastoral work is dealt with ably in each volume: in the Bower book by Charles Thomas Holman and in the Wyand book by Karl R. Stolz, each the author of an excellent book developing this important function more fully. The Wyand volume also carries a chapter on evangelism by Jesse M. Bader.

The two volumes agree in viewing the church as an integral part of a total social process and subject to the same forces and factors of change as other institutions. They agree in assigning to religion a stabilizing and conserving force through its insistence upon certain values and standards. They agree in emphasizing the inadequacy of a merely individualistic religion and the necessity of increasingly Christianizing group life and social institutions as such. The church must be a creative and active force in the social process and not merely a by-product of changing group life.

The volumes agree in insisting that the church must square its thinking with scientific discoveries, must orient itself to a scientific type of mind, and must itself use the scientific method in its program building, its own self criticism, and its dealing with persons and social groups.

The Bower volume is the more comprehensive in its scope, the more scholarly in its general style, makes much more use of the rapid historical survey as a method of approaching each topic, and is more thorough going in its analysis of situations. The Wyand book is of somewhat more popular style, is less thoroughly a unified treatment with a carefully formulated viewpoint prevailing throughout, and omits important concerns such as the whole missionary enterprise. The two volumes supplement each other at many points and are worth reading together.

—H. C. M.

Tomorrow's Children. The Goal of Eugenics. By Ellsworth Huntington. New York, John Wiley & Sons, Inc., 1935. 139 p. Price \$1.25.

Dr. Huntington, in conjunction with the Directors of the American Eugenics Society, attempts to set forth in this volume the main principles of eugenics and

their application to social problems. The text of the book consists of questions and answers, clearly and concisely stated in non-technical language. Those who wish to know what the eugenics movement in the United States is attempting to accomplish will find this book interesting reading. It includes an explanation of the scientific background for eugenics, what eugenics is, and why it is needed. It applies eugenics to current problems of population and suggests the personal application of eugenics. There is a section on eugenics and public relations which includes the relation of eugenics to religion, public health, and social welfare. A good statement of the goal of eugenics is included as well as a section on the mechanism of heredity, which includes a rather detailed exposition of the Mendelian law and its practical application. Whether or not one believes that eugenics is "the way out" or is even a factor to be considered in the making of a better world, this book is an important contribution to our literature as the official presentation of a growing school of thought.

—H. S. G.

Catholics, Jews, and Protestants. By Claris Edwin Silcox and Galen M. Fisher. New York, Harper & Brothers, 1934. 369 p. Price \$2.50.

Catholics, Jews, and Protestants—how do these three major religious groups in the United States and Canada get along together? What antagonisms divide them, what shared loyalties bind them? This volume contains the results of an extensive study of the subject, directed by Mr. Silcox under the auspices of the Institute of Social and Religious Research. It not only pictures the existing situation, but isolates fundamental causes of the difficulties besetting Catholics, Jews, and Protestants when their interests meet and conflict.

What Religion Is and Does. By Horace T. Houf. New York, Harper & Brothers, 1935. 373 p. Price \$3.00.

A comprehensive treatment growing out of the author's experience in an orientation course for college students. Questions usually asked by students are made the basis for considering religion on the background of changing thought and shifting social patterns. The author's position is theistic and it is the Christian religion with which the treatment is chiefly concerned.

The Presbyterians. The Story of a Branch and Sturdy People. By William Thomson Hanzsche. Philadelphia, The Westminster Press, 1934. 194 p. Price \$1.25.

A history of the Presbyterian people, written in popular style, which throws into new perspective the life of this denomination.

Musical Moments in Worship. Guidance in Singing and Listening. By Edith Lovell Thomas. New York, The Abingdon Press, 1935. 24 p. Price 25 cents.

This booklet contains two sections. The first gives interesting bits of information about hymns and writers, and reports of actual experiences with juniors in teaching hymns. There are also included some interesting notes on church music and its development. The second part of the booklet contains a group of carefully chosen instrumental selections to be used in worship.

—M. A. J.

A Book of Prayers for Young People. By Richard K. Morton. Nashville, Tenn., Cokesbury Press, 1935. 146 p. Price 75 cents.

A valuable book for leaders of young people's worship services. It contains 120 prayers grouped under eight topics: Prayers of the Christian Life, Prayers for Special Church Occasions, Prayers for Young People's Meetings, Prayers for Students, Prayers for Business and Professional Workers, Prayers for Summer Camps and Outings, Prayers for Summer Schools, Prayers for Conferences. The book is handsomely bound and printed.

—L.C.K.

The Ideals of East and West. By Kenneth Saunders. New York, The Macmillan Company, 1934. 246 p. Price \$2.50.

This book gives an account of each of the world's great ethical systems—Indian, Chinese, Japanese, Greek, Jewish, and Christian—with an anthology of prose and verse bringing out not only the high peaks reached by each people, but the lower levels through which they have struggled and at which the masses have often remained.

We See Jesus. By William Pierson Merrill. New York, Harper & Brothers, 1934. 129 p. Price \$1.00.

The twenty-fourth book in Harpers Monthly Pulpit which presents each month a famous American preacher. Dr. Merrill is minister of the Brick Presbyterian Church, New York City.

The College of the Apostles. A Study of the Twelve. By James I. Vance. New York, Fleming H. Revell Company, 1935. 160 p. Price \$1.00.

A new edition of Dr. Vance's well-known book which was originally published in 1896.

My Pupils. A Study of the Church Worker and His Group. By O. Fred Nolde and Paul J. Hoh. Philadelphia, The United Lutheran Publication House, 1934. 96 p. Price 25 cents.

This is a publication for use as a text for one of the leadership training courses of the United Lutheran Church. As the title indicates, it is a book on psychology from the point of view of religion. At the end of each chapter there are some specific helps for study.

Concerning the Bible. A brief sketch of its origin, growth, and content. By Conrad Skinner. New York, The Abingdon Press, 1934. 305 p. Price \$1.50.

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While the time has come to give such facts as well as opinions and interpretation to the younger constituency of church schools, much more is needed from local churches and denominations as a whole. Let ministers speak plainly, let official groups examine the situation and publish their findings, and let laymen make their example count against even the petty forms of gambling. However plausibly the campaign for legalized lotteries may be presented, the religious and moral forces throughout the country can and should oppose it with facts.

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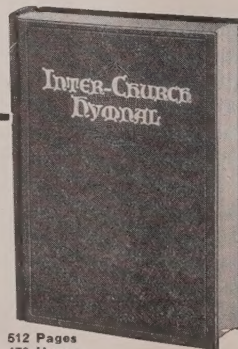
7. The young people's group in a certain church planned the program of one of its monthly meetings around the topic, "Race Relationships." They invited the principal of the local Negro high school to be their guest speaker and to bring with him as many of his junior and senior high pupils as he wished. There were about twenty present, including the speaker and the music teacher. After the address, a social hour was spent in singing songs and playing games. A Negro boys' choir sang Negro songs, both folk and spiritual. The music teacher gave a few piano selections and a reading. The group then went into the dining hall where again the color line was discarded. At the close of the evening, the music teacher said that she had forgotten that there was a difference in color, for they all seemed to be of one race. The outcome of this meeting was that the pastor of the church, of which this young people's group is a part, is now to preach regularly in the Negro church, which is unable to support a resident pastor, and the young people's group is to share in the worship program.

QUESTIONS FOR DISCUSSION

1. What other illustrations like those above can you give?
2. How would you define Christian social action?
3. What suggestions do these case descriptions contain for the improvement of activities in your own group?
4. What, if any, are the values of resolutions regarding crucial social issues of today?
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